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EDUCATION FOR THE ADULT INDIAN COMMUNITY.

BY- ROESSEL, ROBERT A., JR.

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THE TWO COURSES, COMMUNITY DEVELOPMENT IN INDIAN EDUCATION AND EDUCATION OF THE INDIAN ADULT, WERE OFFERED FOR THE SECOND TIME DURING THE SUMMER OF 1963 AT ARIZONA STATE UNIVERSITY. THIS DOCUMENT IS A RESULT OF THE COMPILATION OF 32 PAPERS PREPARED BY THE STUDENTS FROM THESE 2 CLASSES. THESE PAPERS PERTAIN TO VARIOUS SUCCESSFUL COMMUNITY DEVELOPMENT PROGRAMS ON INDIAN RESERVATIONS IN THE SOUTHWEST AND TO UNIQUE INDIAN ADULT EDUCATION APPROACHES. BIBLIOGRAPHICAL REFERENCE SECTIONS ACCOMPANY SOME OF THE PAPERS. (ES)

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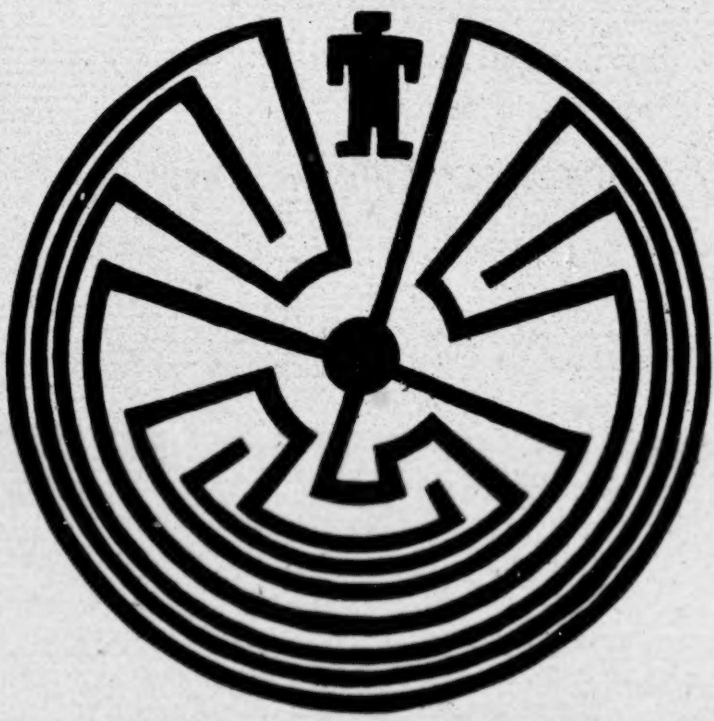

ROBERT A. ROESSEL, Jr.

Indian Education Center
College of Education
Arizona State University
Tempe, Arizona
1964

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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INDIAN EDUCATION WORKSHOPS

Part I

IE 544 Community Development in Indian Education

Part II

IE 522 Education of Indian Adults

First Summer Session

1963

Indian Education Center

College of Education

Arizona State University

Tempe, Arizona

INTRODUCTION

In view of the favorable reception given the courses: Community Development in Indian Education and Education of the Indian Adult, in the summer of 1962, it was thought practicable to repeat the offering in 1963. The resulting compilation of papers prepared for the latter session indicates that the repetition has indeed served the cause of Indian Education well.

These offerings represent the thoughts and attitudes of the members of the two classes. They do not necessarily reflect the thinking of the Indian Education Center.

It is our conviction that Indian Education, in general, will make even more substantial progress when an increasing number of individuals devote the time and effort to acquainting themselves with Indian leaders and Indian people thereby gaining an understanding and appreciation of some of the problems facing our fellow Indian citizens.

The Indian Education Center at Arizona State University pledges itself to help bring about the kind of understanding necessary for constructive positive action.

Robert A. Roessel, Jr.
Director
Indian Education Center
Arizona State University

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PART I

COMMUNITY DEVELOPMENT

AN EVALUATION OF COMMUNITY DEVELOPMENT ON ARIZONA RESERVATIONS

by

Ruth Knickrehm

Bernadette Galvin

Javene Gregg

An Evaluation of Community Development on Arizona Reservations

By

Ruth Knickrehm
Bernadette Galvin
Javene Gregg

In this paper we are attempting to evaluate the community development work on Arizona Reservations. The material we are using for the most part was presented to the 1963 Summer Planning Session at the Phoenix Indian School, by representatives of the various Agency offices on the reservations.

The persons who attended and participated in the workshop are as follows:

MR. CHARLES RIVES, San Carlos Reservation

MR. GLENN LANDBLOOM, Navaho Reservation

MR. HERMAN O'HARA and MR. LOGAN KOOPEE, Hopi Reservation

MR. MINTON NOLAN and MISS BESS HOUSEHOLDER, Gila River Reservation

MR. WILLIAM KING, Salt River Reservation

MR. EARL WEBB, White Mountain Apache Reservation

MR. J. C. DIBBERN, Colorado River Reservation

An Evaluation of the Colorado River, Hopi, and Navaho Reservations

by

Javene Gregg

Analysis of talks by representatives of Colorado (I), Hopi (II), and Navaho (III) agencies given at Summer Planning Session, Phoenix Indian High School in 1963.

I. The report of the Colorado River Agency was made by Mr. Francis J. Boger, Administrative Officer, Parker, Arizona. A listing was given as to where the Colorado Agency jurisdiction prevailed, and also where the children attend school. Secondly, there were listings of the divisions of agency responsibilities, such as community services, economic development, and administrative branch, with their several subdivisions.

Under the economic development, attention was called to the plans to irrigate the entire reservation, as compared to the 37,000 acres now under irrigation. The complicated ownership of lands, and the troubles of procuring clear title to reservation plats, was mentioned as an ever-present problem. The many social problems of this reservation was named as the direct cause of many Colorado River children attending Bureau schools. This fact in itself would denote the need for stronger community cooperation, and greater advanced education. Of 165 Civil Service jobs on the Colorado River reservation, 50 per cent of them require a college degree or a high degree of technical training.

II. The speakers from the Hopi Agency were Mr. Herman O'Hara, Superintendent of Hopi, and Mr. Logan Koopee, Hopi Tribal Representative. Both of these speakers gave more of an inside glimpse into Hopi history, traditions, and way of life, than any plans or current items concerning community development. However, through these patterns of Hopi life that were given, one could begin to understand the present-day separation of thinking, between the progressives and opposition groups. The new constitution provides the people with gradual changes, which are "painful" to the older people--this indicates that the feeling for progress is not one of the entire community, but rather has been "imposed" upon them, through a vote of the majority. Since they are a strong-minded people, intent upon bettering their living conditions without giving up their religion or culture, one feels certain that eventually time and education will bring about a successful compromise.

III. The talk given by Mr. Glenn R. Landbloom, Superintendent of Navaho, listed a great deal of information of this huge reservation. Historical and geographical items, as well as social and economic, was given as a background to the present projects being conducted on the Navaho reservation. The development of the local community organizations, known as Chapters, and their rapid spread throughout Navaho country, was noted. With the discovery of oil, the need for tribal "oneness" developed, and so a Tribal Council evolved.

The programs maintained for the Navaho are many and are supported by the B. I. A., Navaho Tribe, and U. S. Public Health Service. Indications would lead one to believe that with education and experience, this vast tribe will soon become self-sufficient, since there is a definite desire for improvement by the people themselves. Although their population is greatly scattered, good leadership has arisen, and parental backing for education is evident, where once it was undesirable. With strong people who are well educated, beautiful reservation scenery, and a desire to move ahead, the Navaho cannot help but make great strides in the future.

In summarizing these thoughts brought out by some of the planning session speakers, I would like to refer to Indian Education Pamphlet No. 365, an article by Mrs. Hildegard Thompson, in which she says: "Perhaps the greatest challenge of our age may be how to bring about rapid change and at the same time avoid or at least lessen its ill effects; how to find ways to bring about rapid change without destroying the bond between youth and their families and losing the tie that must exist between the home, the school, and the community. It is going to take sober thoughts to chart our rapid movement toward the future and great skill to miss the pitfalls of change that comes rapidly."

Again, in Indian Education Pamphlet No. 383, Mrs. Thompson lists some of the newer learnings uneducated Indians need to acquire to function in today's world. These are as follows:

1. Learning English as a second language
2. Learning new job skills
3. Learning new ways to improve and protect their health
4. Learning the social skills of modern life
5. Learning newer civic and political responsibilities
6. Learning newer family responsibilities
7. Learning newer ways of maintaining order
8. Learning how to use the services of the larger society

All of these newer learnings should be developed in ways that will enhance Indian self-esteem, self-confidence, and pride in Indian heritage. Indian life has contributed in the past, and continues to contribute much to American culture. This outlines in general terms the educational and cultural gap to be closed to prepare uneducated or undereducated Indians for 20th century living.

Referring to the Indian Education Pamphlet again, No. 379, Mrs. Thompson speaks of the Peace Corps as a new opportunity for Indian youth, stating that the hardships of reservation life have accustomed the Indian youth to the many tough situations of Peace Corps endeavors. She cites the training received by Indian youth at vocation departments of Bureau schools as an excellent training for helping others to advance. As a concrete example of this, I might suggest that many of the graduates from the nursing program of Phoenix Indian High School be used as helpers and aides in health programs of their reservations--even after their marriage. According to statistics compiled by Mrs. Alice Shipley, our nursing instructor, we have a considerable number of these people, highly trained, who are now working as staff nurses, field nurses, nurses aides, etc. These young women would make competent workers in health programs such as those sponsored by Mrs. Wauneka, of the Navaho. Surely this is an excellent way to bring education, health, and community projects together, in a close relationship that will make permanent advances in better living.

An Evaluation of the Salt River, Gila River and Papago Reservations

by

Bernadette Galvin

Development of communities on Arizona reservations covers a wide area and ranges in form from the best to the barely adequate. In this portion of this paper, I will discuss and attempt to analyze the community development work that has been done on the Salt River, Gila River and Papago reservations.

Let us begin with the Salt River Reservation. In the past, this reservation has had a difficult time, inasmuch as the reservation was a Subagency of the Gila River. However, this past year it again achieved Agency status. In years past, the human resource loomed as an important problem as did the resource of land and water. During the years as a Subagency, the B. I. A. school seemed to serve as a community center of sorts. B. I. A. employees at the school supervised Boy Scout and Girl Scout troops and other social and service activities. Whether this was a community-initiated idea or simply that of the school, I was not able to ascertain.

As to the land, Mr. Charley Chough, former President of the Tribal Council, stated in November, 1958: "Each year the land acreage available for farming and being farmed by Indians on the Salt River Reservation is decreasing, due to Indians leasing to non-Indians. One reason for the leasing is the water charge made to land operators. The Indian feels he cannot afford to farm his land and pay for the irrigation water." The same situation seems to be prevalent at the present time.

In his recent speech at the Phoenix Indian School summer planning session, Mr. Bill King, Superintendent of the Salt River Agency, mentioned a number of developments within the community which have taken place or have been planned in the past year. The many accomplishments mentioned were later re-emphasized when several knowledgeable individuals stated that this small reservation was at the present time one of the most active in the country. They have consistently worked together, using all the resources available to best improve the community as a whole. Mr. King stated that they were primarily interested in the socio-economic development of the people. With the incredible urbanization taking place around the reservations' boundaries, the land is at a premium. The people of the reservation feel and wisely so that the land should not be developed without Indian consent and that any development must seek to maintain the identity of the Indian people. The problem lies in trying to merge the interests of two types of people; the reservation Indian and the non-Indian wishing to lease land. The problem is made more complex by the fact that there are two types of Indian land owners. First, the so-called emotional land owner who lives on the reservation and loves the land and wishes to keep it. The second type is simply a legal title holder, who is the descendant of a detribalized Indian living off the reservation and is willing to liquidate his assets. A land acquisition program is being carried out by the tribe with the technical assistance of agency personnel, to take care of this problem. Because of its nearness to the Phoenix metropolitan area, any program must be flexible so that it is able to change with the frequent changes in the surrounding communities.

Other than land development, the community is interested in upgrading the housing and water situation. The Public Health Service has provided piped water to one-fifth of the houses on the reservation at the present time, and the aided Self-Help Housing Program is aiming for the improvement of fifty housing units.

The community with the help of prison labor as well as some donated labor has also built many additions to the community. Some of these projects are the improvement of the ball field, building bleachers and a concession stand on the grounds, and the school playground has been improved as has the street lighting and plumbing. The men erected a model home for the aided Self-Help Housing Program and built a rodeo field. A cement block machine has been in operation for some time, selling the block to tribal members at cost for home improvement. They also plan to build a new Community Center which would also house the Tribal Offices.

The Salt River Reservation has dealt wisely and well with the problem of their human resources. Concentrating primarily on the youth, they have developed an active Junior Civil Air Patrol, an auxiliary to the Civil Air Patrol. The group at present has about 70 boys and girls on the rolls. The group is a semi-military organization, which has planned classroom activity as well as outdoor work. While the girls are mainly interested in mass cooking for disaster relief, the boys are working on ground directed air rescue.

Besides this very active group, the Tribe, B. I. A. and other groups are cooperating on a summer program; a back-to-school sewing activity and an on-reservation work program for about 40 boys and girls.

Although many of the projects are still in the planning stage, the Gila River Reservation is presently involved in a program of building and upgrading the land. Some of those that are currently being developed are: a new post office for Sacaton and a stabilized adobe brick factory which manufactures 1,000 bricks per day. These bricks which are manufactured at one-third the cost of cement block are to be used to provide material for the aided Self-Help Housing Program. In this program the Public Housing Authority will make funds available for the purchase of the material by the individual Indian family and will also provide supervision during the actual building process.

The new San Tan Leases, which provides 4,000 acres for the raising of cattle and pigs, promises to be a successful venture. A meat processing plant is planned in the area and should ultimately employ several hundred Indian people.

A small shopping center for Sacaton is in the planning stage and should contain such operations as a barber shop, hairdresser, laundromat, shoe repair shop, and other commercial enterprises. The post office previously mentioned will be the first unit of this center.

Under consideration and subject to available funds are plans for community buildings in each district and a new building for tribal headquarters. A recreation park is presently being developed in Maricopa and a similar program is planned for Sacaton.

Following the successful Mul-cha-tha Tribal Fair this past winter, the community is much interested in planning a permanent fair grounds for a yearly fair, with the proceeds being used to elevate the year-round recreational program.

A large industrial park and a retirement community have been planned but as yet have not been developed any further.

A summer work program for the young school-age people has been planned for the first time this summer. The young people are working in the schools, in the hospital as "Candy Stripers," on the highways, etc. Boys, twelve years and older, were given the opportunity to work on community farms, receiving pay of 80 cents per hour. The Save the Children Foundation, the communities and other organizations have worked together on this project.

Along the line of recreation, there are several little league baseball clubs and girls clubs which do sewing, craft work and the like.

Although a great deal of planning for the future has been done on the Gila River Reservation, it appears that a great deal more could be done to improve the immediate problems of these people. There is a great need for immediate improvement of sanitary and plumbing conditions as well as a need and a desire for help in improving the literacy, citizenship and the like of the Pima people. Long-range planning is, of course, a necessary thing, but to an onlooker, it appears that the Indian people are also in need of immediate help as well as assistance in obtaining these long-range goals.

The Papago Reservation has done a variety of work in their many communities. One of the earlier projects was a one-room clinic which was built at the village of Pisinimo, which means Buffalo Head. All of the materials and labor for this clinic was donated by the villagers. The building has since been expanded and modernized.

The village of Sells is a very active community and has done many things for their people. One of the most interesting projects was the work with young girls in forming the "Candy Stripers" who work in the local hospital. This outstanding group recently was awarded a commendation from Parents magazine. The periodical also devoted several pages to this group of girls and their leaders. Since its organization some time ago, other reservations have formed similar units.

Since the Papago people live in more definite communities, it perhaps is easier to plan and carry out programs for the youth than it might be on reservations where the homes are more isolated. However, since the Papago still cling to the idea of unanimity rather than majority rule, every type of development must be discussed and re-discussed before any progress may take place. Because of this fact, progress is often slow in coming.

In conclusion--while most Arizona reservations are doing some community development work at least in a small way, the Salt River Reservation seems to be one which is the most forward moving at the present time. Following most of the general rules set up for successful community developments, the people are working together and working with all the other interested organizations to best promote the development of their particular community. Other reservations are doing work in many ways; wholehearted efforts by individuals and communities as well as the entire tribe in some cases. However, I do not feel that the overall effect has been as great on reservations such as the Gila River and Papago as it has been on the Salt River. Of course, the Salt River has the advantage of being a small reservation with a small population, which might make it easier for problems to be worked out than on a large reservation where many of the people are isolated. The reservation also has the advantage of having most of the people speak at least some English, so that it is easier to make contact with interested outside organizations. A disadvantage is that there are two separate tribes of Indians living on this rather small amount of land.

All in all, I cannot help but feel that these people having made such great progress this past year will continue to progress under the enlightened leadership of outstanding tribal and Bureau officials and with the complete sanction and interest of the tribe.

An Evaluation of the San Carlos and White Mountain Apache Reservations

by

Ruth Knickrehm

These reports were given in June of this year by various tribal leaders and workers of the Apache Tribes:

A View of What is Happening on the Fort Apache

by

Robert E. Robinson

Natural resources are of little value without developing the human resources and educating the people toward managing these resources. Adult education and community development organizations have assisted in this. We must encourage the White Mountain Apache people to take advantage of the resource development now on the reservation and those expected to be developed. We must do our utmost to encourage our youngsters to go on beyond high school. The problem at Ft. Apache as far as adult education is concerned is communication.

There are 4,200 White Mountain Apaches living on 1,500,000 acres of land. The elevation varies from 11,400 feet at Mt. Baldy to 2,800 feet above Roosevelt Lake.

Timber is the primary resource of the tribe. They receive $600,000 per from Ponderosa pine which pays for welfare, law and order, scholarships, etc. There is some mining income from asbestos, cinders, sand and manganese. Income for the individual Apache is from livestock and labor, income from working in timber. There is subsistence gardening due to irrigation.

Community enterprise developments include:

White River Recreational enterprise, due to twenty two major lakes that are stocked regularly. One hundred Apaches are employed in this. Work is being done toward winter sports also.

A $2,000,000 sawmill is being built with an annual run of 25,000,000 board feet that will hire approximately eight more Apaches.

Lack of education and training for employment is the major problem.

Construction of houses on Hawley Lake is another enterprise. Lots are leased and fifty Apaches are employed.

The White Mountain tribal herd is a pure bred Hereford business.

There is a charcoal study being made to see if it is feasible to build a charcoal industry.

There is a stepped-up housing program at Ft. Apache. Eight people have built their homes through revolving credit loans. The first homes were two-bedroom homes at a cost of $2,500. Thirteen three-bedroom homes are now being built at a cost of around $5,000 each. The individual supplies his own labor.

Mr. Earl Webb, Reservation Principal says:

The majority of students will graduate from high school and the problem now will be to motivate them to higher education. Many scholarships are available for those interested. The biggest job is to see that they realize the necessity of going on and that they have the facilities to continue.

A Sketch of San Carlos

by

Superintendent Rives

San Carlos Indian Agency is located in Gila County, twenty-six miles east of Globe, 110 miles east of Phoenix. The Reservation is located in Gila, Graham and Pinal counties, which makes administration efforts complicated, as there are dealings through three counties. San Carlos Agency has a staff of one hundred employees, providing services to the San Carlos Apache Indians.

Employment opportunities on the reservation are in cattle raising, some mining and timber. The tribe operates two stores--one at San Carlos and one at Bylas. Some have seasonal jobs for the highway department and contractors on the reservation. Some are employed by the B. I. A.

In 1934, under the Indian Reorganization Act, the San Carlos Apache formed the tribal council. There is the legislative branch, the congress that passes the laws by which the San Carlos people are to live by while living on the reservation; plus the executive and judicial branches. There are eleven members. The chairman and vice-chairman are elected for a four-year term. Nine other members are elected from four different districts by popular vote. These have four-year terms, but all staggered. A business manager heads up the financial portion, responsible directly to the tribal council. There are fourteen policemen and two judges and two court clerks.

There has been a process of eliminating B. I. A. education and getting the students into public schools. Presently, school buses transport students from grades five through twelve 55 miles round trip to Globe schools.

A housing construction program is being planned for low-income families. Three and four-bedroom houses will be constructed. One or two skilled construction supervisors will assist the individual Indians who will contribute their labor. When a house is completed, and if the family income is below $3,200, the family only maintains the house and pays the utilities. This is one phase of trying to improve the standard of living of the San Carlos Apache.

They are trying to work with the tribe to develop recreational areas to attract the tourist trade. The tourist cabins built in pines and along lake shores would make fine vacation spots for non-Indian people. Fishing, boating, and water skiing are enjoyed during weekends and vacations.

The possibility of small businesses would be bait, tackle, boat rental, novelty or craft shops, and eventually motels, restaurants, etc.

A summer recreation program is being planned. Students returning from boarding schools find nothing much to do. Work programs have not been successful due to the lack of suitable jobs a young person can do.

This year a youth program that will be educational and recreational is to be tried. The older students will be in a camping program. The children in first through fourth grades will receive remedial reading and classroom instruction, plus arts and crafts. A variety of recreational activities is planned for the summer. There are twenty-seven Little League teams on the reservation. Some of the older students from the Phoenix Indian School are helping to organize them.

Marvin Mull, Vice-Chairman of the San Carlos Apache notes:

"In 1958 a conference was held that considered:

1. Ways of getting jobs for the boys
2. Ways to keep boys busy

This resulted in boys' summer work camp. The project was helped by tribal council, the B. I. A., Cattle Growers Association, and other interested groups.

At Boys' Camp, they were housed and fed. The camp was located in high country where a lot of work was needed. Boys cut fence posts at fifty cents a post. They could cut 10 posts a day and make $5.00. One dollar was deducted to cover expenses and to teach boys self-reliance and responsibility. The project grew like wild fire; and it proved very successful. Other organizations became interested and all assumed some responsibilities, but the San Carlos Tribe carried the basic and major responsibility. Plans are for Youth Camp each summer--also other tribes have joined in the project. This boys' camp has been a great help to our people."

Genuine Apache Indian Hand Crafts

One small business which has a good start offers opportunities to many San Carlos Apaches. It is an excellent way to help keep their fine traditional handwork alive. This craft store is located at Bylas. It is sponsored by the American Friends Service Committee. Mr. and Mrs. Steve Talbot, representatives of A.F.S.C., sowed the seed from which this enterprise grew.

Mr. and Mrs. Talbot visit Apache homes, council meetings and local gatherings to help the Apaches in their own community development through self-help projects. Mr. Talbot keeps in close touch with business and governmental affairs affecting the Apaches. He advises them of their rights and often represents them.

Mrs. Talbot originated this craft plan. "The prime objective is to help the craftsmen standardize their products, improve the quality, and to teach them business procedures, selling techniques and bookkeeping." Tribal Council approved of the business and allotted two acres in Bylas for its use.

The association buys goods from members and non-members for cash, selling them at a profit. Large articles of high value are taken in on consignment to save putting a strain on the cash box. It buys raw materials at wholesale and sells them to members at cost, while to non-members at a slight profit.

All members are required to work as sales persons in the retail store, but they fill in slack time sewing something for themselves. During good weather, they gather in the shade of an adjoining ramada--this is an attraction for tourists to see and photograph. The fees for taking pictures help to build up their treasury. At times the profits are divided among the members.

Shoppers will find these interesting articles for sale--cradle-boards, baskets, bead work, bows and arrows, belts, dolls and Apache fiddles.

The Apache Arts and Crafts Association takes orders and answers questions concerning the Apache projects if addressed to Bylas, Arizona.

ANALYSIS

A. The Community Development--No big effort has been made to develop the whole community. The pattern seems to be Apache leaders and various government staff. The success of the recreation and craft projects seem to be due to the great need felt and participation and control by groups of individuals who expect to benefit.

The community interest in improving water supply has met with response from Public Health.

B. Suggested Community Development Projects:

These are some items one feels will help:

1. In cooperation with B. I. A., plan a program of adult education where stress is put on spelling, English, grammar, filling out forms, simple bookkeeping for their business, and letter writing.
2. Plan a program for nursery school for mothers' relief and instructions for mothers in child care.
3. Pre-school kindergarten session for 5-year olds to prepare them for first grade work.
4. Have access to a good traveling library with good, interesting books for students. Teach boys and girls proper care of books.
5. Provide some type of a work and study center with good lighting, tables and quietness.
6. Have special lessons in clothing and cooking classes--also stress use of the surplus commodities communities have to work with.
7. Use small plots of land for garden projects so they have fresh foods to eat and help out budget.
8. Conduct home improvements--from the standpoint of sanitation, attractiveness, ingenuity, and comforts.

9. Develop a Community Play Center for all types of clean recreation for all tribe members and families.
10. Organize a Council of Churches to promote cooperation among the various religious groups. Special days, as Christmas and Easter, churches work on a community program.

EVALUATION

It may be hard for governmental technicians to give specific help desired by the community without inadvertently dominating the situation. To give assistance without control is difficult. This is to be contrasted from the necessity of operating within limitations of policy and budget. Can real cooperation exist between tribal community and the government?

If the community development worker comes from the tribe or a private agency, he may have difficulty in appealing to government agencies for cooperation. Therefore, it will be necessary to give the community development worker some official position in all the organizations concerned in the community, tribe, and government agencies.

In spite of the problems, community plans could be a success if community workers will take part and see plans through for the improvement of their people. It appears that these tribal leaders see the need for real work in their communities.

COMMUNITY AWARENESS -- A CONTRIBUTION TO COMMUNITY DEVELOPMENT

by

Jean H. Snow

COMMUNITY AWARENESS--A CONTRIBUTION TO COMMUNITY DEVELOPMENT

by

Jean H. Snow

Before any plans for community development take place, there should be an awareness _of_ the community, _by_ the community members. What composes the community? What are its boundaries, limitations, breadth, depth--its scope? Who are the community members? What do they do? Where do they live?

These seem elementary questions, and one might say, are foolishly asked. I have worked with Navaho youth, both on and off the reservation, for approximately eight years without ever having thought about "community awareness" as it pertains to the youngsters. Now, however, when I find a need to think of community development, I wonder about the clues given to me over these past years by Navaho children which appear to indicate a lack of understanding of "community" and even less of "community and self."

Many times while working with Navahos at an off-reservation boarding school, I had reason to talk with them about their home. An answer to a question about where they lived might be answered with "Arizona," or "the reservation." Further questioning might narrow the area to "Chinle." If the questioner knows little about the reservation, this might end the question as to where the student lives. However, if one knows that Chinle is not only a local community but also a sub-agency of the Navaho Agency and/or that as such, it covers roughly one-fifth of the total reservation, there would likely be further questions. Continued questioning might bring about the response that the student lives at Nazlini, which is served by the Chinle Sub-Agency. If the questioner continues, he might finally learn that the student actually lives a few miles in some direction from Nazlini.

Subsequent discussions with the same child might elicit the information that living "a few miles from Nazlini" is seasonal since many Navaho families live in one area during the summer and another in the winter. Yet any one of the above places might be named when the student is asked about his home community.

To further complicate the problem of an answer as to where the Navaho child lives, it is necessary to consider the reason behind the question. If the questioner is trying to "picture" the scenery surrounding the child's home, or trying to know where to go to visit the child, he must have the information that the home is "a few miles from . . ." If the questioner is concerned in order that he may send a letter or some information through the mail, another answer is appropriate, or . . . if the questioner is concerned with obtaining information for the student regarding health, welfare, or education, he may need still another "home" address which is the (sub) agency to which the child belongs.

In one sense, each answer given by the child could be considered to be a community to which the child belongs for each is but a more localized segment of the whole. At the most localized or specific level might be one hogan which represents the child's home, or several hogans belonging to other families, most likely related to the child. When the child, then, is asked about his community, what is wanted? The location of his summer hogan? His winter hogan? Where he receives mail?

While all that has been said is true of most Navahos, it is not true for all Navahos. There are many locations where within a radius of a few miles around a trading post, school, or sub-agency office, the area is, by comparison, quite densely populated.

Working on the reservation, one might have almost as much difficulty except for learning of some landmarks which can be used for identification. Answers here, to questions of where a student lives, might well be answered, "Across the wash," or "Up the canyon," or "Here in . . ," although the actual location could be from ten to thirty miles away.

I am not entirely positive, but I think such responses to my questions are perhaps an indication of a lack of "community consciousness." Taking a rather tenuous step from this idea, I cannot help but wonder if this failure to identify regularly and consistently with a given community might not make the job of community development much more difficult for those Navahos who certainly desire improvement.

Following this hypothesis, and working with Navaho youth, perhaps the major contribution I could make toward community development, at this time, might be that of assisting them to understand the concept of community consciousness and/or community identification.

The first step must be to assess my own understandings and evaluate my own knowledge, or lack of it, as it concerns the community (theirs, mine, ours) by whatever the size of the area that it does encompass. Secondly, I must evaluate my own willingness and the role which I am able to take as a community member. After this would be a study, together with the Navaho students, of that which we define as our community.

It is to be hoped that such a study would give us a two-fold benefit: first, a common foundation in order that we could discuss community needs and possible ways to meet these needs; and second, that our Navaho youngsters may have had more experiences in looking at the community and interpreting more objectively those areas in which change would benefit self and others.

Working with elementary school children in a boarding school situation provides an excellent opportunity to develop the learnings necessary for constructive criticism and cooperative assistance for improvement. Our guidance program for the past three years has sponsored student discussion groups for the purpose of encouraging them to critically examine the "dormitory living" program and make suggestions for improvement. With one exception, all the discussion and activities have taken place on the campus. (The students planned a clean-up campaign for a special event and found that the number of students who volunteered to participate --with enthusiasm-- exceeded the number needed for the school campus and so approximately 150 of the oldest cleaned the community surrounding the campus over an area of one to two miles.)

The discussion groups began the spring following the completion of the new school. There were no trees, bushes, grass, or flowers at that time. Several students were trying to cool themselves in the shade of a building and someone remarked that it would be good to have a tree and some grass so they could sit in the shade. I answered that it would be possible if we wanted it bad enough. As we leaned against the building and talked, they asked about the grass and bushes I had planted in my own yard. Before going back inside the dormitory, I had told them that if they were interested, they could come by my office after supper and we would talk more about it.

That evening none of them came but about a week later, several girls came and again we talked about it. Before they went to bed that night, they had read a few descriptions in a catalog, had tentatively selected a few trees they would like, and had made definite plans for some activities to earn money to buy the trees.

Within two weeks, they had earned more money than they had expected, had enlisted the support of several boys to assist with the planting and had placed their order. The trees were subsequently planted, as well as some flowers purchased with the extra money, and various students rotated the responsibility for watering.

We had shared success and thoroughly enjoyed it. This experience is no different from similar activities in many other schools and is, therefore, not unique. However, it became the basis of further discussions during which the students expressed desires which we attempted to satisfy.

The group has not been consistent and the same students are not always present even during the same school year. The group is limited, however, in that all students are enrolled at the school. It has no specific "purpose" or "organization" though at times it works with the student council. The topics have not been planned except as the students themselves request. Often there is no "project" involved and the discussion merely revolves around obtaining information about grooming, where to go to school later on, etc.

While such discussions are not planned, it may be that rather often the stimulus is from a program that is planned. Our planned program consists of guidance classes designed to assist students in gaining experiences and information to supplement classroom work. Many, though by no means all, of the topics brought out in the discussion groups bear a direct relation to those topics from guidance classes.

Possibly as a contribution to community development, the planned guidance classes could discuss the "community" as it exists. What it is and our relation to it. Our previous classes and our discussion group activities have been limited to our school environment, but with our past three years as a foundation, we could venture outwards. Our classes could attempt some study showing the size of the community, the kinds of occupations of members in the community, and the services available. Many activities could contribute to such a study. Finally perhaps we could make suggestions for those things which would improve our community and ourselves as a part of it, learning as much as possible about the ways in which we can contribute toward attaining that which we want.

Values of such a program might be suggested as follows:

To the student: A more positive understanding of the community and his place in it. With more understanding, a tendency to identify with a given community. Experiences in learning how to find information about his community. Experiences in looking at the community in terms of his own desires and abilities to satisfy those desires. An area of activity in which the cycle "dissatisfaction--want and recognition of--satisfaction" can be recognized as a pattern of life.

To the community: Preparation of citizens more critical of the "status quo" who are also willing to accept responsibilities for desired improvements. Greater awareness of students as contributing and interested members by the adults.

CONCLUSIONS

Our positive approach in the past has been limited to school environment either present or probable future with only theoretical or academic approaches into the non-school environment.

It is to be hoped that such a program, as has been outlined, will make our Navaho youth more aware of the community and his role in it, and at the least, make this person more aware of my own community responsibilities.

Is it not also possible that as we study together the concept of community, in its various aspects, that the very answers to questions which led me to believe they lacked a community awareness were, in fact, an indication of community consciousness. . . that, further, the questions, not the answers, were the indication of a lack of awareness . . . that perhaps the real questions and the real answers lie in a study of the values of those people by whom I am surrounded. . . that it is not their failure to understand my interpretation of community, but rather my failure to understand their interpretation of community? If my hypothesis was wrong, I should at least be a better community member.

THE BOARDING SCHOOL AS A COMMUNITY

by

Bernadette A. Galvin

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by

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The average Indian boarding school is similar to any other small community. Since many of the schools are in isolated areas, they are complete communities in themselves. The Phoenix Indian School, of which I am a part, is unusual in that it is located in the heart of a metropolitan area, a situation which has many definite advantages as well as a few disadvantages. One of the main advantages, as I see it, is that the students are able to more easily mingle with the general population and in that way become more confident in speaking and working with non-Indians. The students are also able to take advantage of the cultural benefits of a large city, the museums, libraries, etc. The boys and girls are also given the opportunity to work in non-Indian homes in the community on Saturdays and during vacations, a situation which perhaps makes for more easy adjusting to the world of work following graduation. Since so many of them are earning their own spending money, our students are able to be well dressed and well groomed at all times.

The disadvantages are similar to any school in a community of this size--that of the closeness of the temptations the city has to offer. We are fortunate in that our students for the most part do not get into trouble of any kind during the school year. Perhaps one of the reasons is that they are happily occupied in activities on the school campus.

We have the usual school activities of athletic teams, Scout troops, Indian clubs and the like. However, we also have some activities that involve a large percentage of the student body and in effect are community developments. Starting in early November, a good number of students and faculty are active in preparations for the annual nativity program. This program is presented in the latter part of December for three nights and is a very professionally done pageant of the Christmas story. Each department of the school has a job to do. The English and Speech Department work on the recited portion of the program. Students practice, study, and rehearse for several years and act as understudies before they actually take part in the program; so there is intense competition for these parts. The choir and parts of the band work diligently to prepare their music. The Home Economics Department takes charge of the costumes, with each classroom in charge of a certain group of costumes under the direction of one teacher. Each costume is authentic in every detail and require rejuvenating and replacement from year to year. Almost every girl in the home economics classes helps at least in a small way to prepare the elaborate costumes for the Nativity. Other girls are trained to help in applying the theatrical make-up, etc., that is used. The shop classes help in preparing the backdrops, printing the programs, etc. The Boy Scouts are experts in directing the parking on the nights of the performances. Other students and faculty help in cleaning and putting away for another year the multitudes of props and supplies necessary for such a production. This is truly a community project and one that is enjoyed by everyone; despite the hard work that has been put into the program.

Many other programs on our campus could be classified as community projects; for example, the annual open house but at this time I would like to discuss briefly a smaller project which has been quite successful.

Graduation day is always a day of confusion. On our campus it was made more hectic in recent years as more parents were able to attend these exercises and brought with them younger members of the family. Two years ago, for the first time, a nursery was held for these children. It was so successful that it was decided to repeat it again this year. I was appointed as advisor to the project. My first decision was to plan entertainment for the youngsters. My ninth-grade clothing class volunteered to make toys for the children. The girls enjoyed making the toys so much that we decided that after they had made a toy for the nursery, they could make one for themselves as well. The girls were given complete freedom in their choice of material, etc., in making the toys. Most of the girls chose to make stuffed animals, but some made trains from juice cans of various sizes (which they covered with fabric), bean bags, and beach or sand pails (which they made from discarded plastic bleach bottles). No money of any kind was expended for this part of the project. The material used was scrap material left over from garments they had made. My button box provided a variety of eyes and noses, and scraps of yarn were used for the finishing touches. Stuffing material was of two kinds: some of the girls cut bits of surplus parachute material into strips and used that; while other girls used sawdust furnished by the carpentry shop. The girls were so pleased with the results that for a while, I feared the toys would be worn out before graduation day arrived. Again and again the girls would return to the box in which they were stored and examine each toy. On graduation day, each youngster in the nursery was allowed to take the toy home which he had chosen.

Several foods classes got into the act and made a variety of cookies for the occasion. The girls outdid themselves making gingerbread boys for their young friends who would be coming to the nursery.

One of the dorms volunteered the use of their blankets and sheets so that we could prepare pallets on the ground for the younger children. Since there was no large room available, we held the nursery outside with the trees acting as a roof. The Explorer Scout Troop arrived the day before and erected a tent to use for storing our supplies. The Maintenance Department sprayed the area for flies and ants since this had been a problem the previous year.

Several days before the event, 25 girls volunteered to act as babysitters. From this group, several girls from each tribe were chosen to act as greeters, and they were able to explain the nursery to mothers in their own language. The mothers were also more willing to turn their babies over to a girl from their own tribe.

On the day of graduation, we had 65 youngsters from age six weeks to about eight years old. With this large turnout, it would have been better to have had more girls to help as it was difficult for them to handle more than two children at a time. The youngsters seemed to enjoy their milk and cookies and, of course, enjoyed their toys. The parents after a little initial apprehension seemed happy with the situation as well.

Since we had a number of small babies, we should have had more adequate supplies of emergencies--diapers and bottles. It would also have been wise to have had a larger variety of games for the older children to play as they became bored towards the end of the nursery.

This project certainly made for more pleasantness during the graduation exercises since there were no children to cause interruptions or difficulty in hearing. I feel it was also nicer for the children as it was cool and pleasant under the trees and they were free to move about. As a whole, I would say that this was a successful project and we plan to continue with it in the following years.

COMMUNITY DEVELOPMENT IN A NON-INDIAN COMMUNITY: CHANDLER, ARIZONA

by

Olive Goodykoontz

COMMUNITY DEVELOPMENT IN A NON-INDIAN COMMUNITY: CHANDLER, ARIZONA

by

Olive Goodykoontz

I. Introduction:

Since our family arrived in Chandler in 1926, I have had the privilege of teaching in the elementary grades for more than twenty years. The last three years were spent at the Denver School--a school which was opened in the autumn of 1960. Many of the children with whom we work come from a section of the city where conditions exist which do not have a wholesome influence on them. As a concerned teacher who realizes that environment plays a major role in the learning process, I have taken a closer look at this part of the city of Chandler since the beginning of this term of summer school. In this study, I hope to point out some of the existing problems, what is being done about them and what might still be done to improve the conditions over what they now are.

II. History and Background of Chandler:

The city of Chandler was established in 1912, the same year as Arizona became a state. It, therefore, celebrated its 50th Anniversary last year along with the state. The founder was Dr. A. J. Chandler, a veterinarian surgeon for the territorial government.

From the beginning, Chandler has been a farming community with land being cleared and brought under cultivation in an ever-widening circle as water for irrigation became available. As in other farming communities in the Salt River Valley, the most important field crops are alfalfa, cotton, barley, and other grain crops such as maize. Cattle and sheep are raised and fed on the ranches during the winter months and sent to pasture at higher elevations during the summer months.

Since the raising of cotton in the past has required field workers to do the chopping, weeding, and harvesting of the crop, Mexican farm hands were brought into the community in the early years to help with this work. During World War II, Negro and white sharecroppers from the South, where cotton was also an important crop, came to Arizona and Chandler. Many of these families now live in the community permanently, while others come during the cotton-picking season and then migrate to other parts of the country for the harvesting of other crops.

Due to the fact that today more and more of the work of raising cotton is being mechanized, fewer of those who formerly helped with the raising of cotton are now able to find work. The work which is available is seasonal and families depending on this sort of work find it increasingly difficult to earn enough to tide them over during the other months of the year. Some are able to find jobs operating tractors and other farm machinery, but there is not enough of this sort of work to go around.

As in other parts of the Salt River Valley, the climate in Chandler is ideal most of the year and many people have come to Chandler to live because of the climate and as health seekers. Williams Air Force Base was established eight miles east of the city in 1941 and has brought both military and civilian personnel into the community. Chandler is also the home of the San Marcos Hotel, established the same year as the city and a steady stream of well-to-do winter visitors make it their home during the winter months. The hotel supplies work for a limited number of local men and women during these months and a lesser number for maintenance during the summer months.

In 1926 the population of Chandler was approximately 1,300 inhabitants--

exclusive of the surrounding ranch dwellers who look to Chandler as their shopping center. In 1963 there are approximately 11,000 living within the city limits.

Education first came to Chandler in 1910 when classes were held in a tent and in a two-room shack for the children of employees on Chandler farms. In 1913 the Grammar School, consisting of nine rooms, was built. These rooms are still in use and make up part of the present Cleveland Elementary School. The first high school subjects were taught in Chandler in 1914-15 to a freshman class of 19. The high school building was not ready for use, however, until 1921. In 1927 the parents in the southern part of town petitioned the Board of Education to establish a school in that area for the smaller children so they would not have to cross the highway in order to reach the elementary school which was then known as the Grammar School. This was done and in 1928 the first two rooms of the Winn School were in use. In 1937 two more rooms were added.

Through the years, other schools have been built in order to provide for the education of the children of this rapidly growing community. Today there are four public elementary schools for grades 1-6, a junior high school for grades 7-8 in addition to the high school, which now has an enrollment of over 1,000 pupils from Chandler and the surrounding agricultural area. The Winn School is still in use for grades 1-3 and a one-room school has been established at Chandler Heights, a community about 12 miles from Chandler, for grades 1-2 so that these small children will not have the long bus ride into Chandler. St. Mary's Elementary School and the Seaton High School serve the educational needs of the Catholic children of the community.

III. Existing Problems:

Chandler, like many other rapidly developing cities in Arizona, has numerous problems; but in this study we will limit ourselves to that section of Chandler from which the children in the Winn and Denver Elementary Schools come. This is roughly the area outlined in red on the accompanying map of Chandler. These two schools also serve children from ranches south and west of the city, but we will not concern ourselves with them in this study even though some of them do come from families of farm laborers and have as many problems as those living in the city.

The families living in the area under study are a colorful group in that they include Mexican, Negro and white families. Many of these families have two things in common--a low income and a lack of skills which might enable them to obtain better paying jobs. Quite a number of families are on relief and an amazingly high per cent of those on relief are widows with small children to care for. Families owning their own homes try to keep them in good repair, although working long hours at a less than adequate wage makes it difficult. Rental property tends to deteriorate more rapidly than that which is occupied by the owner and quite a number of the houses in this area are definitely substandard and should be torn down. The area is bordered on the east by the Southern Pacific tracks and just beyond are cattle feeding lots with their accompanying dust and stench.

While the area in which one lives does not determine the intellectual and moral values of those who live there, it does have its influence especially on the young. There are wonderful people with high ideals and morals living in this section of Chandler. There are, on the other hand, those whose moral standards are very low; there are those who gamble; and there are those who spend their money on alcohol instead of providing for the needs of their children. Some of the children with whom we work have little or no encouragement to attend school and drop out as soon as they are allowed to do so by law, thus adding to the vast number of the unskilled looking for work. The attendance of some of those still in school is irregular due to the fact that the parents have very little education and do not realize the value of an education for their children. The rate of juvenile delinquency involving vandalism is high, although probably no higher than in other comparable communities in Arizona. It is also true that the young people from this part of the city sometimes receive the blame for things which have been done by young people living in more desirable neighborhoods.

IV. What is Being Done to Improve Conditions:

1. Chandler's housing code requires that new buildings must meet a certain prescribed standard. Thus, if a substandard building burns or is torn down, it can be replaced only with a building measuring up to the standards of the housing code.
2. A concerned building inspector is encouraging the tearing down of shacks and in return grants building permits for the improvement of a better building on the same property.
3. Chieftain Village is a recently built subdivision which is located west of the through highway for low-middle income families.
4. Streets were paved and sewers put in two and a half years ago. Property owners chose perpendicular curbs rather than sloping ones even though they cost more. The city manager reports that assessments are as well paid up as in other parts of the city.
5. A summer recreation program is provided for the children of the community by the city for eight weeks. This program is held at

the Winn School and is under the direction of one of the teachers of the school. Little League baseball teams are quite active during the summer months. A Boy Scout troop was organized a couple of years ago, but the teacher who was their leader had to give up the project because of lack of cooperation on the part of the parents.

6. Winn School grounds are now open the year around for community use. The city has provided picnic tables, grills, and a basketball court. Ground was recently broken for a sprinkling slab for use of children during the summer months. It is felt that this will be safer for small children than a wading pool.
7. The Denver School playground is not fenced and is available for use of the Little League baseball teams and for the flying of model airplanes. Swings, teeters, and other playground equipment is also available.
8. Negro citizens recently banded together to combat open gambling in the community. It probably has not been completely stopped, but it has at least been driven indoors.
9. While welfare is not the answer to problems which exist in this kind of a community, it is sometimes needed for cases of an emergency nature. Chandler does have a small welfare fund which is available to tide families over with grocery orders and to make it possible for them to go to Phoenix to get surplus foods. The Junior Women's Club buys shoes for school children whose parents cannot afford them. Clothing is supplied to those needing them through the schools. The Lions Club provides glasses for needy children.

10. The customary health services are available such as a free medical clinic, inoculations and vaccinations.

11. Concerned teachers in both schools are making an effort to teach the children habits of cleanliness where needed, respect for the property of others and principles of good citizenship.

V. Plans for the Future:

1. The city of Chandler has plans to convert the Winn School property into a recreation center for the use of children and adults as soon as it is no longer needed for school purposes.
2. TheCity Building Inspector expects to condemn some of the worst sub-standard shacks in the near future. If owners cannot have them torn down, assistance may be provided through the use of prison labor.
3. The city government hopes to find funds which will make it possible to hire a full-time recreation director. This person would be responsible for directing a recreational program for the entire city.

VI. Conclusions:

In studying the conditions in the southern part of Chandler, I find that more is being done to improve them than appears on the surface. The City Council, the City Manager, many of the teachers, and other individuals are concerned and have made sincere efforts to help bring about change.

It is my belief that we do not really help people by doing things for them. They must be shown that change is needed, is desirable, and that it is possible to bring it about. When this has been accomplished, we are then ready to work with them to reach the desired goal.

Due to circumstances beyond their control, many people in the community are apathetic and have developed a hopeless attitude. Large families and low incomes make life an eternal struggle to secure a minimum of food and clothing and there is little energy for anything else.

I admit that I do not have a ready-made solution for the problems which exist in this community, but feel that leadership of the right sort might help members of the community to identify some of the problems and unite in an effort to solve them. Adult education in the form of job training might help some of the breadwinners to secure better jobs. There are many other possibilities for improvement in the community, but I would need to know more of the people involved before I would be in a position to make specific recommendations.

There is one thing of which I can be sure. At least one of the fourth grade teachers at the Denver School is going to try during the coming school year to visit in the homes of all the children under her care in an effort to understand them better and the background from which they come. It may be that during these visits with the parents the way will open for wider service.

Special thanks is due to the following persons for help and information they gave in the making of this study:

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Mr. Bert Cummings - City Building Inspector

Mr. Thomas E. Wood - Principal, Denver and Winn Elementary Schools

Mr. Coy Payne - Third Grade Teacher, Winn Elementary School

Mr. Allen B. Bemus - Attendance Officer, Chandler Public Schools

CROW AGENCY FAMILY LIVING PROGRAM

by

Howard J. Morton

CROW AGENCY FAMILY LIVING PROGRAM

by

Howard J. Morton

The Crow Indian Reservation is located in parts of three counties in South Central Montana--Big Horn, Yellowstone, and Treasure. On January 1, 1963, the reservation land area was 1,580,969.99 acres--1,313,465.07 acres was in individual allotments. In 1851, the so-called Fort Laramie Treaty established the boundaries of the Crow Reservation--this was an area of 38,531,174 acres. In 1868, another Fort Laramie Treaty reduced the Crow country to 8,000,409.2 acres. An act of Congress in 1882, resulted in a further reduction of the reservation and as compensation , the government was to build homes for the Crow Indians and buy livestock for them. The Crow Tribe had by that time been settled on the reservation for ten years. More land was ceded to the government in 1890 for $946,000,000 and in 1905 the last large land cession was made leaving a little over 3,000,000 acres for the Crow Tribe. The Crow people have never felt that the government gave them adequate compensation for the land the government acquired at an estimated cost of less than five cents (.05) per acre, and during 1905, instituted legal action to recover additional compensation.

During the time this legal action was in progress, many types of community action programs were developed by B. I. A. and tried on the Crow Indian Reservation. Most of them seemed to develop a dependency toward B. I. A. rather than a development of leadership among the Crow Indians. Of course, this kind of a situation also developed a real resentment of controls that were a necessary B. I. A. function as they were a part of the trust responsibility of the government with Indian lands and Indian people. These programs also caused resentment of Indians toward employees and now Indians because of damaging effects on the Indians self confidence and self respect.

During 1957, the Crow Agency superintendent who was dedicated to the principle that cooperation was the motivating factor to any community development program requested extension to contact all committees of the tribe and program leaders of each section of the agency staff who would in anyway be actively associated with a home improvement program to meet and plan this program before any more land would be advertised for sale and sold from Indian ownership.

During 1957, the first contract for cooperative Extension Services between the B. I. A. and the Montana Extension Service was approved and signed for the Crow Indian Reservation. The Crow Reservation had been without the services of an Extension worker for several years.

By 1957, 7,385,122 acres of individual-allotted land had passed from Indian ownership by supervised land sales.

It was also at this time that the superintendent decided to make a real effort to have Indians really program anticipated income, from land sales, and make a firm commitment of the use of these resources for a home improvement program on the Crow Reservation.

It should be stated here that on June 4, 1920, an Act of Congress sponsored by the Crow Tribe was passed. This Act divided most of the reservation into tracts and was allotted to each and every enrolled member of the tribe.

The titles to these land allotments were to be held in trust by the Federal Government, and the allotters would not dispose of their land without the consent and approval of the government.

Evidently this was to encourage the Crow people to retain ownership of the land and to use it as a source of income and to improve their living standards or to develop by planning a use for income, from these lands, an economic unit, such as a farm, ranch, or some type of industrial development for the family who had the resources from such an approved land sale.

In 1958, the superintendent requested the complete cooperation of all agencies to study housing conditions on the Crow Reservation and a complete survey was made by Public Health and Extension. A study of this survey was made and it indicated the very great need for a home improvement program.

This survey indicated only 37 families were living in somewhat near what was considered standard housing for the area.

About 560 families were living in about 100 substandard houses and the balance or 223 were renting or living in substandard housing they did not own.

It should be said here that for a number of years an attempt had been made to restrict land sales except where programs included a home improvement project or a program to improve living standards. It cannot be said that this was a complete failure, but agency staff members who had the responsibility for assisting Indian families with the use of their capital assets to improve housing and facilities realized their inadequacies of time and skill in handling this type of program, and now was the time to make use of the Extension Service as a coordinator between technicians available in the area (Indians and staff members).

Without the cooperation of all personnel at the agency, Crow people, and builders and suppliers, this program would have been doomed to failure; but due to the truly dedicated interest of all, this program was successful to the extent that finances were available.

Of course, some rules had to be set up and whenever this is done, some ill feelings are created because there is change, and change is sometimes ill taken by those of us who have a hard time accepting it. There is no doubt that Indians have as much difficulty with this as any other group of people, but working together on a new or remodeled home brings about a better understanding between people. A true understanding of one another comes about while construction is in process that can be reached in no other way. When the job is completed and the house you have worked together on becomes a home, there is real satisfaction for all concerned.

During the four years until 1962, 153 homes were built or remodeled, making a total of 190 families living in standard housing for the area.

The land sale program for home improvement reached only 80.5% of the Indian families who owned their own homes or built new homes. This means we only reached about 31% of the families on the reservation besides the 9.8% of the families who were in their own standard homes when the program started in 1958.

In 1961, the Crow claim that was instituted in 1905, was settled and by tribal resolution No. 62-12, the various programs under the resolution were started. The Family Plan Program was one of these--$4,300,000 plus was programmed by the tribe for this program. Each enrolled Indian was to have $1,000.00 for his or her use in planning their program.

In August of 1961, a preliminary family plan form was sent to each Indian over the age of 16 years. Each family head or individual completed their own plan or contacted a person of his choice to assist with the plan. This was in some cases, a businessman, Extension, or B. I. A. employee hired for this purpose.

If the anticipated number of plans for the Crow Reservation is received at the Agency Office, there will be about 1,500 plans. On May 1, 1963, after about six months of activities in the Family Plan Program, 1,167 plans had been submitted to the Crow Agency Office.

The Crow people are as interested in improving themselves and their reservation as any other like groups of people, but like all others, have about 10-15% traditionalists who do not approve of change but are always hopeful that they will have enough influence within their family group to maintain their own religious and cultural pattern.

Then too, on the Crow Reservation, we have the group who believes in the total abandonment of their religious and cultural backgrounds to become more like their non-Indian neighbor. Many of these groups are over-progressive and have planned their people to go into debt and become handicapped by loss of credit. Good financial assistance is a needed commodity for this reservation and to lose it because of such a small segment of the population would be drastic.

There are a great majority of Crow people between these groups, however, and that is the group who have all completed their individual family plans.

As you may know, the Crow claims money as a trust responsibility of the United States Government, and the B. I. A. who is responsible for the maximum use of the money with the help of the Crow tribe set up the tentative plan of operation.

In this plan, social and economic development was the by-word. The acceptance of the plan by the majority of the people seemed very unlikely because most of the tribe wanted cash payments. The Crow women were seemingly the main factors in getting the program into action. Most of them wanted homes, furniture, and household facilities, because of the influence of their friends who had built homes from land sale funds, and now that they who had no land resources had finances available to do some of the things they wanted--that they too could have a home.

Some of the uses of the Crow claims money should be listed and as of now, the funds have been expended for purpose of building new homes, buying homes, remodeling homes, installing water and sewage facilities, kitchen equipment and facilities, furniture, roads, farming and ranching, education, social improvements, health improvements, home grounds beautification, business enterprises, investments, and burial funds.

The Crow people have not as yet learned to work together but the future looks very good; and as an outsider looking in at the work done by families, it would seem that a lesson is being learned in cooperation.

It was said a very few years ago that the Crow people were indifferent to change. The person who said that couldn't have been on the reservation during the past two or three years.

The change has been brought about by a number of events that have arrived in and around the reservation.

The Yellowstone Dam land transaction was completed. Construction of Yellowtail was started. The Crow claims were settled. The Family Plan Program initiated. The Crow Tribal Competent Lease Program, Land Purchase Program by the Crow Tribe, Industrial Development (in planning stages) (a) Alfalfa dehydrator

(b) feed mill (c) use of wood products from reservation land. Tourism, new roads, and Crow Pageantry and Crafts are included.

The Crow Reservation is ready for community development.

The spark has been missing far too long a time and it has been dead because of a lack of cooperation between Indians, agencies, schools, and community.

The Crow people have come a long way, but if the great potential resources of their reservation are ever developed, they will have to unite with all communities, agencies, and themselves to accomplish any plan for their future.

The big cry is to beg industry to move to other locations or onto Indian reservations. This is a false conception of industrial growth for the country. If you move an industry that has a pay roll of 400 people from Troy, New York to Troy, Montana, all you have done is to hurt one area to build another. This is not community development and does not qualify under the new A. R. A. program of the Department of Commerce. The need for a special effort to develop the natural resources of the Crow Reservation are based on the following conditions.

1. Improving agricultural opportunities for all Crow people interested in farming and ranching.
2. Make a survey of the mineral resources on the reservation and move to develop them.
3. Forest products development has been in progress but there could be many improvements made and more use made of forest products.
4. Internal industrial development - Our Crow people and members of the community surrounding the reservation are as well informed as any others of

the world. By combining their ideas to develop new industries and improving employment, they should be able to find work without taking employment away from others.

5. Commercial development should be improved wherever population growth or the movement of people provide opportunities for increased income, employment, in-service industries, retail trade, and construction activities.
6. Outdoor Recreational Development - The Crow Reservation offers important potential for facilities to meet the growing demand for outdoor recreational opportunities, especially because the Yellowtail Dam and Reservoir is to be completed by 1967. There is immediate need to enhance the public image of the Crow people and the area around the dam site. To bring the best people to our area, the communities will have to start acting as if a tourist is a friend rather than a Silver Dollar. This can only be accomplished by training as it seems to have been a lost art in most areas of our country.
7. Arts and Crafts Development - The Crow people do some very fine bead and leather work and many people are interested in buying a good craft product made by Indians on the reservation. Our young people should be trained as a means of preserving cultural traditions as the techniques of the Crow craftsmen have been slowly disappearing from the Crow Reservation.
8. Human Resource Development - By building a good Adult Education Program on the Crow Reservation for our Crow people, we will be able to much more effectively utilize our human resources.

Both the initiation and implementation of development programs depend on the attitudes, motivation, leadership and participation of individual tribal members. On the Crow Reservation, as in many communities throughout the country, there are problems in obtaining agreement on programs and social benefits for the whole reservation rather than for individuals.

Differences of values and motivations are in a state of change and transition on the Crow Reservation. With a more informed leadership, a very good program is being developed that will improve the status of all our Crow people.

TRIBAL HOUSING: WHITE MOUNTAIN APACHES

by

Downer White

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The White Mountain Apache Tribe has the very good fortune of having an excellent captain at the helm of their ship. Lester Oliver, the Tribal Council Chairman, is without a doubt one of the most dynamic Indian leaders and is constantly on the lookout for the economic and social welfare of his people.

The White Mountain Apaches needed housing, and the people knew it, the tribal council knew it, everybody knew it. The question was how and where could funds and labor be made available to the people at a minimal cost. The Federal Housing Administration could do nothing because these structures would be on tribal lands. The Bureau of Indian Affairs was reluctant to initiate such a program at this time. But Lester Oliver heard of a very successful program in housing going on in Puerto Rico under the name of "Operation Bootstrap." So the White Mountain Tribal Council Chairman went to Puerto Rico and he observed. He came back with a housing program and the tribal council soon approved of it.

The program involved a self-help, revolving tribal loan program. The houses would be of pre-fab design, constructed at the White Mountain Tribal Lumber Enterprise. They would have one bedroom, a dining area and kitchen, bathroom, and a sizable storage area. The total cost of this home would be approximately $1,800. The first group of applicants for tribal loans would also receive an additional sustenance loan to feed and clothe their families for three months while the men were off their jobs constructing these homes. The tribe planned to allot eight to twelve loans at a time giving each group automatically eight to ten workers.

By this co-op system, the home builders paid only for his building materials, no labor cost was involved. After the first group of home builders have completed their task in the three months time, the process starts over again with a new group of loan applicants.

Mr. Oliver and the tribal council went to the various communities and there explained the new program and all that it entailed. At first there were only fifteen applicants, and only eight of the fifteen qualified for the loans. These homes went up without a hitch in the three-month period. Apaches observed Apaches helping Apaches. The program caught on and soon mushroomed. There are now twenty-three new structures now completed and a waiting list of fifty applicants are now on the line.

Plans are now in process for two bedroom homes with a much-increased living area. These homes cost the Apache approximately $5,000; however, these homes would run $8,000 to $9,000 anywhere else.

Because the people had a hand in building their own home, there is considerably more pride in the structure had it been provided by some outside agency. Should you drive through the communities of Canyon Day, Seven Mile, or East Fork today you would see homes which were deemed impossible to build on a reservation only a few years ago. They are painted, clean, well-kept homes where only three months to a year ago there was a wickiup or a ramshackle frame structure.

There are many aspects which seem really healthy about this program, but the one which seems to stand out is the fact that we have a desirable situation where Apaches are helping themselves. And furthermore, all revenues are staying within tribe and tribal enterprises.

The White Mountain Apaches have been known for piloting new projects and this one, as of now, appears to be a success. Perhaps this project would not work for other tribes. Not many tribes have the timber resources which was so instrumental in making this project go. However, it was not only material resources that makes this project what it is. The Apaches have an indomitable spirit, difficult as it may be to observe at times. The White Mountain Apaches are gaining momentum in social progress and should serve as an outstanding example of the progressive Indian of today.

WATER FOR CIBECUE

by

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A report on domestic water and sewage facility development for the Cibecue Community on the Ft. Apache Indian Reservation through the combined efforts of the U. S. Public Health Service and the White Mountain Apache Tribe.

The community of Cibecue is located on a gravel road 14 miles west of U. S. Highway 60, 29 miles south and west of Show Low, Arizona. The community covers an area of approximately 5 square miles. There are presently 130 homes of which 50 per cent are of more permanent type construction in contrast to the conventional wickiup.

Prior to the water development project, there were four wells in the Cibecue area primarily for non-Indian use. The only system that was serving more than a single family was the Bureau of Indian Affairs' supply in conjunction with the school operated by that organization. Approximately 90 per cent of the population obtained their water supply from a creek which runs the entire length of the community, or from irrigation channels. The remaining people hauled their water from the school supply or spring.

Under the supervision and guidance of the Public Health and the White Mountain Apache Tribe, the sanitation facilities for the Cibecue Community was constructed under the provisions of PL 86-121 generally referred to as Indian Sanitation Facilities Act. The project was to provide domestic water for the Indian beneficiary population residing in the Cibecue Community. Upon completion of the project, the community facilities were transferred to one or more occupants of the Indian homes served.

The sanitation project which is in effect for Cibecue embraces all aspects of environmental sanitation improvement. Included were: a form of running water into every Indian home, an appropriate human waste disposal depending on the individual home setting, and adequate areas for the proper disposal of all refuse.

Since the service area of the project is vast and the population distribution was non-uniform over the area, the most applicable method of providing water to every Indian home was the use of both the community systems and individual wells.

Apaches who were occupying more permanent-type dwellings who would provide suitable space for and desire a bathroom, would be provided a toilet bowl, septic tank, and materials for tile field and rough plumbing for a complete bathroom. The home owner would provide all other additional bathroom fixtures and materials.

Cibecue Apaches occupying wickiups with no permanent frame dwelling in conjunction with it would be provided materials to construct a simplified seepage pit for liquid wastes from the kitchen sink and materials for a new privy.

In an interview with Mrs. Viola Hughes, Community Development Worker for the U. S. Public Health, I found that this project was designed to motivate and to involve the Apache community in every phase of its development.

First things first, Mrs. Hughes approached the tribal council on the feasibility of the project. With the avid acceptance of the proposed project by the council, the two agencies undertook to initiate the project.

The tribe then appointed five council representatives, who were respected citizens in their respective communities, to aid Mrs. Hughes in approaching the community on this project.

Mrs. Hughes and Mrs. Ida Early, Council Representative, went house to house, wickiup to wickiup, and held community meetings hoping to educate the Cibecue Community on the need of a sanitary water system. Films, slides, lectures, and charts all were utilized to show how the unsanitary conditions and resulting filth were breeding zones for disease. The convenience of not having to haul water long distances was also pointed out.

The community, in general, was sold on the need for sanitary water from the start; however, they had heard promises before. But when they observed the work commencing to take shape and a few of the houses and wickiups already plumbed, the community jumped right in enthusiastically. Apache men helped with the labor until early summer when work opportunities elsewhere caused them to leave the community. Then prison labor was obtained to complete the project.

Since the project has just been completed, there is no positive proof that this development has been a complete success; however, there are some strong indications that it has indeed been successful.

Of the 152 families in the Cibecue area, 118 have some type of plumbing facility in their dwelling. Ten families already had water and seven were living in an area which could not be feasibly plumbed at this time. Only 17 of the 152 families expressed no interest in the development.

Twenty families had enough interest to buy their own toilet housing through tribal loans. Eleven built larger additions to their homes prompted by having readily available water. Eight families built completely new homes because of the availability of water. The community now pays the wages of a maintenance man, a White Mountain Apache, to make repairs. The surrounding trading posts have noted an increase in the sale of garden hose. Gardens are grown, flowers are planted, grass thriving where previously there was none.

The cost of the water is nominal: outside faucet, $1.00; kitchen sink, $1.50; toilet, $2.00; and as yet, there has been no difficulty in collecting of fees for the services rendered.

Work is still going on by Mrs. Hughes and the council representatives in educating the people in the proper use of these newly acquired facilities.

I believe that this project has been a success because of the fact that Public Health and the tribe had the insight to involve the people of the community. They were asked to:

1. Provide labor
2. Assist in installation
3. Assist in construction
4. Assume maintenance
5. Assume responsibility in the home

The end product has been that water has been provided in homes, in hydrants outside homes, and some bath tubs and toilets in homes. This has come about through planning with tribal leaders to meet Indian needs based on cultural patterns, through direct cooperative construction activities, by stressing community responsibility for operation and maintenance of the sanitary facilities.

We now know that the positive elements of the cultural patterns of the Apaches are a foundation on which to build a more healthful physical environment. And furthermore, and perhaps more important, if the Apache was caught up in process of this project, it could definitely improve social patterns and outlooks upon community development and improvement.

THE KINLICHEE CHAPTERETTES

by

Dorothy V. Vann

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I. History and Background of the Community

Proof that the community of Kinlichee-Cross Canyon has been a very active community center for several hundreds of years is found in the selection of the community name, Kinlichee--which means in the Navaho language "house red," and pertains to the numerous cliff dwellings made of red sandstone which are built on top of the red cliffs and in rock crevices in the nearby canyons. The name "Cross Canyon" is the name given to the former location of the trading post. This trading post was formerly four miles south of its present location but was a part of the community. When a devastating hailstorm stripped every needle from the pinon trees and beat down sagebrush and grass blades for a thirty mile swath, the Navaho people in the community told the trader that he would have to move his place of business because the "chindi" (evil spirits) were there and they could not come to trade there. They selected the present location which is four miles from Kinlichee and is on the paved road.

Kit Carson and his troopers camped at Kinlichee when they were in pursuit of the Navaho people preparatory to rounding them up to send them to Bosque Redondo, New Mexico.

The community is located in the northeastern section of the Navaho Indian Reservation. It is about twenty-three miles west of Window Rock, Arizona. Paved highway No. 3 runs through the center of the community. The altitude is about 6,000 feet and the area is mountainous with cedar, pine, and pinon trees dotting the hills and canyons. The land is cut into eroded red sandstone canyons into which small tributaries of the Kinlichee Wash (Pueblo Colorado) run. It is in these deep canyons that are found the homes of the cliff dwellers who lived there from 1050 to 1400 B. C. The Hopi people to the west claim kinship to these ancient inhabitants.

The Cross Canyon Ruins were uncovered by archaeologists from the Museum of Northern Arizona headed by Dr. Alan Olsen and a crew of Navaho workmen during the summer of 1961. The Arizona Public Service Company financed the work since the ruins were discovered to be on the right of way of the new power line. As a community project, the Kinlichee Chapter officers and Tribal Officials decided to make the area a part of their tribal parks. Community work was provided when men fenced the area and built a huge octagon-shaped shelter to protect it. Picnic grounds are to be prepared adjacent to the site. During the summer of 1962, another site was uncovered by archaeology students from Arizona State University working under the guidance of Dr. Reynold Ruppe, director of the Anthropology Department at ASU. Dr. Ruppe and another class of students will return to the Kinlichee area to continue work during the last five-week term of the summer of 1963. The development of these sites will include roads and protective measures which will be done by community workers. Navaho Park Rangers are policing the sites and conducting visitors to them. The plan is for Kinlichee-Cross Canyon to develop the sites to the point where admission can be charged and funds will be used for chapter projects to provide work and reservation improvements.

One of the first chapter organizations on the Navaho Reservation came into being at Kinlichee under the wise guidance of the venerable Kee McCabe. The late superintendent, John Hunter, encouraged the formation of chapters on the Navaho Reservation.

Mr. McCabe is the uncle of J. Maurice McCabe, the Executive Secretary for the Navaho Tribe. Kee was the first chapter president and served several terms. He was also the instigator of the first cooperative stock growers association to function at Kinlichee. He was the McCabe family leader, and through his wise guidance, the first chapter house was built of rock quarried on the site by volunteer labor. It was used for the first school. Later a community kitchen building was constructed the same way as was a teacher's house. The first teacher was a Navaho woman, one of the first on the reservation. Her name was Mrs. Belle Baloo. In those days, the women of the community came in and helped cook and wash for the school children. Later when the Bureau of Indian Affairs built a school, the buildings were used for a dormitory and the women of the community volunteered for a week at a time to stay with the children and prepare their meals. Impassable roads and trails in winter made this a necessity. Later, during the war, buses were taken away and one of the new classrooms was turned into a dormitory because the mothers were not available. Adult education classes in sewing and tanning hides were held at the school. Some of the men attended the quilting parties and it was surprising to see how many men turned out to help quilt and make mattresses. They were obviously proud of their handwork. The materials were furnished by the government.

As the war continued, more and more men and families left the reservation for the first time. Women who were left had greater responsibilities. The men who came back were convinced for the first time that education was really a valuable asset. B. J. and his wife had consistently kept their children home and were less than cooperative and at times even downright hostile when the subject of absenteeism was broached.

When B. J. came back from war work, he came to school and demanded that he be allowed to talk to the children in the classrooms, even to the beginners. He told them they had to go to school. He said he felt like a fool when he couldn't even read "Men" and "Women" on the toilets or write a letter to his family. B. J. voluntarily offered to act as a truant officer and daily rode to check on "sick" children. If he found them herding sheep or playing, he brought them into school after soundly scolding the parents. His only pay was a hot lunch and a bit of hay for his horse. He was elected one of three members of the "school board" and took part in much community development until his untimely death. It was my pleasure to have his youngest daughter in my beginner class at Kinlichee years ago and then to have the pleasure of teaching her journalism this year. This attractive student won a scholarship to Haskell Institute at Lawrence, Kansas, where she is now taking special courses :to help her with her college work. I feel that she is one product of community cooperation.

So much for the background of our community except to say that through the help of our delegate and chapter officers, we now have one of the most beautiful chapter houses on the Navaho Reservation and a new million dollar school at Kinlichee.

As communities go, ours is not a wealthy one. The growing season is short and unpredictable. Due to the altitude, only certain crops can be grown such as beans, corn, a few potatoes, and not much else. Prolonged drought has stunted the lamb crop and burned up the already over-grazed land. The Navaho women do not have an easy life according to non-Indian standards. But they are rich in the spiritual qualities of kindliness, neighborliness, sharing and working together to better conditions for their large families. In our community, most of them live in the traditional hogans or in one-room log cabins that are sparsely furnished. The only running water is the Kinlichee Wash (Pueblo Colorado) and in a few springs. The chapter house and the school compound have electric lights but so far, no Navaho homes have been wired for electricity.

II. Objectives

1. To provide the women of the community with opportunities to learn a new skill; to provide them with quick remuneration when needed
2. To encourage them to organize for better community leadership
3. To relieve the monotonous hardship of their lives by providing them with a social means of entertainment and education within their means

The Navaho women who have participated live in a peripheral area around school and trading post; some traveled as much as ten miles to attend meetings and often walked. Many of these families are on relief. One widow with a large family lives in a prefab house given to her by the Tribe. As indicated, participation was voluntary but the meetings were always well attended unless a blizzard was under way. One grandmother, who is raising two orphans, walked five miles with her four-year-old granddaughter and pulled a little red wagon with her two-year-old grandson warmly wrapped up in it through a storm which came up after she started. Fortunately, after the meeting, the road was still passable so we could take them home in the car.

Recreation consisted of school movies and later on a few were held at the chapter house. Last summer, teachers at the Kinlichee School put on a community recreation program but like most of these programs which included Little League, attendance was mostly by the children of school employees and a few Navaho children living within walking distance. There is little participation of children in isolated areas who need it the most because of the transportation problem. This was not the fault of the teachers but a money and planning problem. Dances were poorly attended at the chapter house for the same reason. Many boys attended because they could walk home afterward but Navaho girls are not allowed to roam around alone even in the day time, much less late at night.

Infrequent chapter meetings are about the only other recreation and often the men participate and the women stay home to care for the children; or if they do go, they do not take an active part. However, they help prepare meals and if chapter problems are not going the way the women think they should go, they will in a joking manner let the officers know how they feel; and let their husbands know their ideas about the matter.

Now that most children are in school, Navaho women have the care of the family herd and walk miles daily in sand-stinging winds to guard their sheep from sly coyotes or equally dangerous poison weeds. When the women return home, most of them have to chop wood before they can cook. Most homes have cookstoves or converted oil barrel stoves but all burn wood. There is an abundance of coal on the Navaho Reservation which should be made available to the people. Perhaps a chapter could take this as a project to provide cheap fuel for their community as available wood becomes more difficult to obtain.

Frustrations due to the strict control over sheep permits, which do not permit herds to increase beyond a certain number, and lack of steady work are causing many Navaho families to turn to alcohol. Even some of our fine Navaho women are now getting involved. Many sheep are being sold to pay jail fines and herds are being rapidly depleted. Often women, who battle the alcoholic rampages of their husbands for years, finally give in and resort to drinking.

The Navaho Tribe is trying hard to offset this hopeless attitude by providing community work for those who want to work. Most Navaho people are very eager to get these jobs and are regretful when the set working period ends and they have to stop to give someone else a chance. The Navaho people can never be called lazy people. Recently, I called at the home of one of my former pupils that I taught years ago at Chinle, Arizona. I wanted to find out about his little boy's sore arm. Home visits are a wonderful way to help a teacher understand the behavior of her pupils and make the parents have a warm feeling of friendliness toward a teacher who will take the trouble to visit them. The father, J. Y., was taking care of the seven children. I asked where his wife was. He replied, "She is working with the other women to fix the road with a shovel. This is her day to work on the road!"

The industrious Navaho women work along side of the men on community jobs. The usual period is ten days, then they are laid off so others may have the opportunity of working. They build fences, pull poison weeds, beautify chapter house grounds by cleaning and planting native shrubs. Approximately ten families have relocated on farms along the Colorado River or have taken jobs in the cities. Some of these families have returned to stay while several others have gone to a new place to relocate and live. They say it is hard to live off the reservation but is often harder to live on the reservation after they have been away because they miss the modern conveniences. There is some work for men on sawmill jobs, road work, work at the schools and at

Ganado Mission, ten miles west. These are practically the only nearly steady jobs available. Sawmill jobs and school jobs are, at best, seasonal. The only work available for women is at the day public school and a few jobs at the Bureau of Indian Affairs boarding school. So many sheep have been sold that the rug weavers, now mostly on public relief, make very few rugs and these skills are not being passed on to the younger girls.

As a teacher and an Indian trader between times, I came to know the people of my community very well. Hungry children are hard to teach and while I taught at Kinlichee, it was a day school until we were able to improvise a dormitory in the very bad weather and could feed the children. So except for two or three months, we operated as a day school and the children only got a noon meal and hot cocoa in the mornings when they came to school. I got in touch with the Meals for Millions Foundation and they sent us a shipment of multi-purpose food for our community. This non-profit organization was set up for the express purpose of manufacturing and supplying free food for hungry people after its founder, Clifford Clinton, now of Los Angeles, made up his mind to feed hungry people of the world. He is the son of a missionary to China where he grew up. He went to Dr. Bosnick of the California Institute of Technology and requested him to experiment and make a food product that would not spoil with age, that would contain all necessary ingredients for healthful diet, that would be cheap and adaptable to all diets. Dr. Bosnick consented on one condition, which was already set up—that the food was to be given to people who needed it. A food stretcher was manufactured—mostly of soy beans. The foundation has set up factories in other countries and trained native technicians to run and operate the factory which is then given to the country needing it. The food used is usually the one which is easily grown and available. A salient feature of this food is that it blends in with a native diet and increases the content while not changing the taste. It is in two forms--one of them is blended with dry milk so that when cooked a few minutes with three times the amount of water, it can be used as cereal. The other can be used in breads, vegetable or meat dishes or desserts.

However, after trying the food out, I realized that I would have to teach the mothers how to combine the food or it would be discarded or fed to livestock. I made home visits and called some of the mothers into my home to learn how to make the best use of it. They were surprised and pleased that I would invite them to my house and serve them refreshments. Some of them agreed to help me start to collect Navaho recipes and to try out the new food in them. I felt it was only fair to pay them for their work and wanted to encourage them to use the new food. I tested and tried out their recipes and they tried them out, often bringing me a sample of their foods into which they had put the multi-purpose food, hereafter called M. P. F. We had agreed that it would be best to use only a small amount at first and later increase it as we learned together.

At Kinlichee School, we were planning a field day for the whole community and there was the problem of finding enough food as government rations for such events were strictly limited if not downright prohibited. Flour, sugar, coffee, and some milk were provided by the trader, some families contributed mutton, and we got a few fresh vegetables from the school. Here was a chance to try out our recipes on a large scale. We stretched our mutton stew and extended our bread with the M. P. F. and awaited the verdict somewhat anxiously although much surreptitious tasting went on by our anxious, and somewhat doubtful Indian cooks. When our three washtubs of stew were practically empty, we felt our dinner was a success. Especially when one of our chapter leaders said, "You women are getting to be good cooks, that's pretty good stew!"

When we had collected all our recipes, I again wrote the Meals for Millions Foundation and sent them the recipes. At our next meeting, I was able to give every lady present a copy of their first printed recipes that the Meals for Millions Foundation had printed for us. I have never been able to keep enough copies of these recipes on hand. The Meals for Millions Foundation officials henceforth sent these out with every shipment they sent out to the Navaho Reservation as they felt that this was the one thing needed by the people to help them learn to use the food. From that time on, our needy people in our community receive free multi-purpose food and everyone has received a can at our annual Christmas parties, which runs up to around five hundred cans.

In order to facilitate the flow of M. P. F. to the Navaho Reservation, Adelia Rogers Saint Johns, the well-known writer, prepared a movie script entitled, "Penny Miracle," which was filmed in our community by her twin sons-in-law. This documentary film has gone all over the United States. This provided some of the people in the community with extra work and good pay. It has interested outsiders in the work being done and has insured a flow of this wonderful food to the Navaho Reservation. Better still, it has helped many hungry people. One happy example I like to think of is an old grandmother, now nearing the one hundred mark. Ten years ago her family, fearing she was going to die, called the Fort Defiance Hospital to come and get her because she was sick. The ambulance came and picked her up and took her to the hospital.

Three hours later, the driver of the ambulance dumped the old lady off in front of the trading post and drove off. We found out later from a telephone call that the doctor said she was so old and looked like a terminal case anyhow that they kept the bed space for someone younger who would recover! The old lady was a good five miles from her home. We brought her into the trading post and got her a drink of hot coffee as she was shivering. A teacher living at Kinlichee agreed to take her home after she felt better. I gave her some aspirin for her cold and several cans of M. P. F. She swears to this day that M. P. F. saved her life. Incidentally, she still herds sheep and walks to the trading post. It is likely she will outlive a good many of us "weaker sisters" who do not have half her stamina!

Due to the interest aroused all over the United States by "Penny Miracle," and publicity about M. P. F., people began to send quantities of sewing materials and clothing for our Indian women. I knew practically all could sew because they make their own dresses and quilts. One year we had a quilt and mattress making class at Kinlichee. Even the men took part and proudly displayed the ones they made on our achievement day. But there is a limit to the number of quilts a family can use and no sale for them. I invited the women of the community to my home. Invitation was by word of mouth, "moccasin messenger," and by a printed invitation in the trading post for all to read. It was pleasant to welcome twenty-five friends. Most of them had come with their husbands and children and the husbands good naturedly tended small children or left them to older children while they visited with friends in the trading post. Some of the men were a little jealous that they were not invited but were laughed down by the other men who explained that this was a women's meeting.

I showed the ladies three huge boxes of bright materials, thread and beads. I told them it was for them and suggested that perhaps they might be interested in making the materials into salable dolls. I showed them the doll pattern that a professional dollmaker had donated for them. (She had paid $25 for this pattern to another expert dollmaker). We traced off enough patterns for dolls of two different sizes so everyone could have them. Everyone was quite interested and we discussed which materials to use for durable bodies and selected unbleached muslin which could be dyed tan before using. We then decided to make the costumes as much like the old Navaho dress as we could. We enjoyed a light refreshing lunch of sandwiches, cake, punch, coffee , and ice cream. We decided to meet once a month at my home because it was easier to come to the store. I forgot to mention that the little ones were brought in to enjoy the refreshments after the meeting.

As the meetings progressed, we compared the dolls we had made and discussed how to improve them. The first batch of dolls were very poorly made but I bought them to encourage the women to practice some more. As our meetings progressed, the dolls improved. It became necessary to find a market for them. Our friends, the Meals for Millions Foundation, took quite a lot of them on a consignment basis to display in the two Clifton Cafeterias in Los Angeles where they were sold. The Indian Center in Los Angeles also sold some the same way. Many of the people who sent some of the materials bought some and I spent all my spare time, when not taking care of my ill daughter, keeping house, writing and teaching her at home, with occasional stints in the store when needed, writing letters. By this time, we had decided to make the dolls in pairs. The women expressed it this way, "These women get lonesome without the men!" We sold quite a lot of our dolls in pairs. We also made some little lapel dolls and some of the women found that their skills were better adapted to making the small dolls, while others preferred the middle-sized dolls and still others did better with the largest dolls that were from twelve to sixteen inches long. The women were encouraged to market their dolls in nearby towns when they could but they complained that they didn't make as much as when I bought them and sold them for them. It was difficult for them to understand the profit system and I was not taking any commission so they got more.

About this time, I read about the National Hobby Show which would soon be held in Los Angeles. Some of us took the first dolls that were so poorly made and worked them over and with much research, we made costumes of the Indians of the Southwest out of the dolls. To our surprise, we won a first prize. I also encouraged the ladies to exhibit their work in the Navaho Tribal Fair. One of my former students had made a very beautiful beaded, crocheted doily for me as a Christmas gift and I persuaded her to enter it in the state fair. We took several prizes at the Navaho Tribal Fair where Mary took a first prize on her doily. We continued to sell to the Clifton Cafeterias. Incidentally, during the depression, Clifton put up a sign, "All you can eat for what you can pay, or pay nothing at all if you don't have it." Businessmen told him he would soon go broke but somehow he prospered. It was pathetic to see people put only a few pennies on the counter but it was taken with a smile and they were told to come back again when they were hungry. Then besides helping sell the dolls the Clifton employees helped us get another wonderful gift to our public school at Ganado and for Kinlichee School also. It was a fine library, but that is another story.

By this time, the dollmakers were turning out very professional looking dolls. Due to my teaching duties at Ganado Public School and a little later the fatal illness of our only daughter, I had to discontinue the doll making project. However, the project had accomplished its purpose because the ladies were now trained and whenever they needed quick money, they could make a pair of dolls and sell them at the Arts and Crafts Shop at Window Rock or in nearby towns. Indian beliefs sometimes have an effect on projects. For instance, one of our "educated" girls who had been on relocation with her husband, and returned to the reservation, wanted to make some dolls so she could have some money of her own. She was expecting a child and its arrival was imminent. She missed the meeting so when I saw her shortly afterward, I asked her if she had been ill. N. H. replied, "No, the medicine man told me not to come because when I make the baby on the inside, and I make a baby on the outside, I might make something wrong. Then the baby on the inside might be made wrong too. So I have to wait!"

I found that I had to paint the faces on all the dolls because as one lady explained it, "When you put the face on, you might give the doll a spirit which could be harmful to the one who puts it on." I have since found that most Indians prefer not to put faces on dolls.

Three summers ago I attended the Town and Country Conference for the women of Arizona at the University of Arizona at Tucson. Here I met many wonderful women of all races and all walks of life. We had the opportunity to take quickie courses in arts and crafts, homemaking, credit operation, and money management and one which was worth a great deal to many of us was "Law for Arizona Women." I was especially interested in meeting the many Indian ladies here. I came home determined that the women in my community should have the many advantages offered of belonging to a regularly organized Home Maker's Club sponsored by the U. S. Department of Agriculture and the University of Arizona Extension Division. So again, I called the ladies together and explained the advantages of being a member of an affiliated organization. I also told them about the many fine Indian women I had met at the Town and Country Conference. The Home Economist from our area (which included Fort Defiance, Arizona), Mrs. Gracia Lincoln, was on hand to give the ladies much more expert information than I could. She is a wonderfully helpful and gracious Wisconsin Indian lady from Fort Defiance, Arizona. She helped us elect officers and attended all our meetings. Thirty women were present, and the number varied from time to time depending on the weather, transportation and paydays, but we usually had good attendance.

We decided to meet at the new chapter house and at Kinlichee School part of the time so that those who lived over in that direction could have the chance to attend. The mothers brought the children and I never saw such a well-behaved group of children. The older girls did everything their mothers did and learned along with them.

Our program included instructional and scenic or comic movies. Mrs. Lincoln showed us how to run the projector. She demonstrated how to oil and care for a sewing machine. She demonstrated how to make useful garments from the numerous boxes of clothing sent to us from friends all over the United States. The child who modeled the smart pair of slacks made out of a woman's skirt by Mrs. Lincoln was so happy to have them presented to her to wear instead of the ragged, faded skirt she was wearing.

We had been considering a suitable name and finally hit on our present title, "Kinlichee Chapterettes," for the name of our Home Maker's Club. The latter part of the name was taken from the chapter which was dominated by the men.

Everybody enjoyed our Thanksgiving movie and the refreshments but even more they enjoyed the Christmas Present Workshop and the party. We made all kinds of Christmas decorations out of some aluminum plates which can easily be cut with scissors. We made felt gifts from renovated felt hats such as coin purses, coin bracelets, and flower headbands. Everyone made two or three things which included stuffed toys for the toddlers. Old silk hose makes the finest washable stuffing there is for such toys and we get an abundance from various organizations. As one lady expressed it, "Every meeting is just like a party!"

Most of the community took part in the Easter egg hunt as all members brought lots of hard boiled eggs. Some of them dyed them in the chapter house kitchen while indoor games went on until the wind died down. Then the hunt was called and rules explained. The little tots would hunt for ten minutes; they would be followed by the seven to ten groups, then the teenage group and finally the adults. Eggs had been hidden in different sections which were opened up one by one as the hunt progressed. The adults were just as excited on their first Easter egg hunt as the little folks.

When June of 1962 arrived, we wanted to send our officers to the Town and Country Conference. Since our club has no dues, hence no treasury, we talked to our tribal delegate, Mr. Samuel Billison, and he said he thought it would be a good idea for the community chapter organization to give some money to help finance the women's stay at the conference which amounted to about $16 per woman. But he had not reckoned with the tight fisted chapter officers who refused to give the women "money for a vacation trip." The ladies were quite downcast until I reminded them that they had a skill or two up their sleeves. They went to work and made some Navaho dolls to finance their trip, some to sell in Gallup for ready cash and some to sell in Tucson when they got there. Mrs. Lincoln provided transportation for a car load to Tucson.

Two of them had never been any further away from home than Gallup, New Mexico. They enjoyed living in the dormitory and eating as much of the many different kinds of foods they saw and wanted in the cafeteria.

Our president, a lady of pronounced artistic ability, surprised us all by winning the coveted prize in flower arrangement with her "Desert Fantasy," made of what many might consider weeds. This same lady has presented me with several gifts of dolls which I treasure as collector's items along with other gifts I shall mention later.. The dolls include a jolly fat Santa Claus with mohair beard and hand-made boots, complete with a pack containing a candy bar. It was made of a discarded child's snow suit. Another original doll is an Easter bunny complete with hand woven straw basket made of a woman's discarded hat. For years at Christmas, she presents me with a finely woven Navaho blanket--one has a fat red Santa complete with mohair whiskers on both sides of the rug. The following year, she made a Christmas tree complete with lighted candles, decorations, and gifts woven on the rug tree. She "apologized" because she could not get the letters "Merry Christmas" woven right on both sides. This year the New Year bells adorn my precious rugs with a "Happy New Year" caption. Love and rare friendship are behind these gifts.

Our officers had planned to return to the Conference again this June but the death of one of our fine community leaders prevented them from making the trip. We are all planning to go to Town and Country Conference next year.

Our club is inactive during this summer because so many of our Navaho families move up on the mountain to take their sheep up for better grazing. We will begin our meetings again on Saturday-once-a-month schedule this fall. I feel I have much more to offer to the ladies of my community after being in this class and hearing expert community workers tell of their big worthwhile accomplishments.

III. Evaluation

Our small achievements of our Kinlichee Chapterettes have brought the women of our community much closer together. We have learned to appreciate one another's abilities and achievements. We appreciate one another as human beings and dear friends. We keep in close touch with letters and cards while we are absent one from another. No matter what type of work we do, we are "sisters under our skins"; we have so much to give one another. Personally, my life is much richer than it could have even been if my Navaho neighbors had not shared part of their lives with me and given me the opportunity to share part of mine with them. No matter where we are, we have so much to gain from one another and to give one another and so little time to do it in that we shouldn't waste time bickering over the color of our skins. After all, we, as individuals, had nothing to do with this part of our makeup in the first place. Our world, whether it is an Indian reservation or elsewhere, is our community. We make our living there and we owe the community a debt to make it a better place by sharing our abilities to make our community a neighborly place.

A STUDY PLAN FOR DEVELOPING A NAVAHO INDUSTRY

by

Ira B. Collins

A STUDY OF A PLAN FOR DEVELOPING A NAVAHO INDUSTRY

The following is a hypothetical development of a need fitted to the Navaho.

General Considerations:

In developing needs for the Navahos that are within the range of one's power, one might at first feel like one who is buying a Christmas present for a person who has everything. The tribe builds power lines, drills wells, builds chapter houses, transmits television, and clothes the children. The B. I. A. builds roads, and schools the children. The Public Health Service gives medical services from cradleboard to old age.

Also the nature of Navaho living prevents the consideration of types of development needed in Pueblo living. Flies can fly far enough to carry disease from hogan cluster to hogan cluster. Children live too far apart from most recreational projects. Wells are too deep and customers too few for projects to provide running water to all.

Yet there is apparent a great need on the Navaho Reservation. Per capita income is only a fraction of the national average. Even with the great stock reduction program, the land is grazed beyond desirable limits and the stock returns for the few with stock permits are low. Many have no stock at all. Unemployment is general and some form of relief is the standard way of making a living.

Coupled with general unemployment is the general increase demands of modern living that are fast becoming standard for the Navaho. Trucks must be bought and maintained. Radios are a must. Often the family will buy these articles and find that the relief check will not keep them in repair. With the coming of electricity, a host of appliances are needed; plus paying the electric bill to keep them going. The Navaho is more and more looking upon the traditional hogan with disdain. A good house is the modern want.

Due to modern medicine and medical care, the death rate has greatly decreased; but there is little decrease in the birth rate.

It can be thus seen that the greatest need of the Navaho is jobs. Due to the lack of education and training, there are not very many jobs available. Modern industry has a surplus of this type of help.

Various efforts in the past have been made to set the Navaho up in business and thus provide jobs of their own. Most failed due to inexperience and the mistaken notion of clan relatives that now that a member has struck it rich, it is time to help him get rid of those riches.

Natural resources:

What manufacturing is open to the Navaho? The arts and crafts market is saturated; the sawmill is developed to compacity. Due to the lack of transportation and general unskilled condition of the Navaho worker, manufacturers are not attracted to the reservation. The reservation Navaho is lost in competition with other unskilled workers in more favorable locations.

Natural resources which the Navaho Reservation has that are favorable to developing are the only hope. Untapped minerals are coal, flagstone, some copper and iron, clay and sand. These might be exploited if the market changes. The present tribal policy might also make their exploitation difficult.

Another resource is the pinon crop. The cleaning and processing of these for market should be done on the reservation. There is also some prospect of pinon pitch processing.

A cannery was recommended for Many Farms. When the new irrigation projects get underway, some processing plants might be installed depending on the type of farm crops.

Another possible industry is the scouring and spinning of wool. It is this possibility that will be discussed in the rest of this article.

Wool Production

The sheep industry in Arizona and on the reservation has been just holding its own. There has been little over all loss or gain in total amount of sheep sold or the wool clip in the last twenty years. In general, it can be said that there has been a general loss of buying power per fleece in recent years. While there is a downward trend in the wool industry, the total loss is not great. There have been some big cuts in production in grazing reduction programs on some years but the tendency is for the size of flocks to creep back unless checked. Now the Navahos are producing about a million pounds of wool a year. Cattle raising might replace some sheep in the future if beef prices rise.

The market for wool has been declining in recent years due to synthetic fiber competition. Yet, try as they will, so far none of the synthetic fibers have all of the desirable qualities of wool. Today much clothing is a mixture of fibers.

Due to freakish freight rates, there would not be at the present time, any great advantage in scouring wool on the reservation compared with shipping it direct to Boston unscoured. Furthermore, any advantage that the Navaho might have in wages would be counteracted by the lack of experience of the Navaho help and the management difficulties inherent in a new industry.

With the growing textile industry of the West, the Navahos might easily develop a market which would have a big freight advantage over a round trip to Boston. Western Chemicals would also use up the lanolin if it were properly prepared for market. On the whole, however, all that could be expected is jobs for Navahos--not fortunes.

Another factor to consider is the physical resources needed to scour wool. Traditionally, a lot of water is needed to scour wool. Formerly, scouring plants in the East dumped refuse in the streams as they felt like it. Recent developments in preventing stream polution has stopped all this. New methods now call for settling tanks, etc., and reusing the water.

Recent researches have found that any of several solvents can be used to remove the lanolin from the wool. Most of these solvents can be used over and over.

After the lanolin is removed, there still remains the dried sweat called suet on the wool. This is easily washed out with water. This could be drained onto the desert or perhaps better still, due to its fertilizer qualities, it could be dumped into the irrigation water. Thus the farmers would gain fertilizer and water would be available for washing. Some difficulty might be anticipated from the farmers but this should be taken care of from the start. Demonstration plots would show the advantages of water containing suet.

After scouring, the wool should be carded and spun. Due to the extremely high cost of equipment, only wool for local consumption should be carded at first. The general wool market wants well graded and sorted wool for their own spinning. Also much wool is now mixed with Orlon, etc., to the specifications of each cloth order.

Such would be far beyond the means of a small industry.

As for dyeing, small lots of dyed wool in a small range of colors for local consumption would pay. The number of colors needed for rug making are few. The proper dyeing of each color is an art in itself. While the proper method of getting fast dyes for a few colors could be fairly easily learned and would supply the local market, the proper dyeing of a large range of colors on demand requires an expert who is not available among the Navahos. As we are primarily interested in Navaho employment and founding of a small company, the hiring of non-Navaho would be a waste of money at the start. Another factor is the lack of water for rinsing dyed wool. The waste from dyeing is useless.

Another important factor in putting in a wool processing plant is the probability of starting a chain reaction. The textile industry in wool is built of small processors. Should there be a local source of good wool yarn available, there would be a possibility of starting several plants to carry on from there.

While the total clip is now about 1,000,000 pounds on the reservation, there is ample wool available in the neighboring states. All of this is now shipped to Boston. Should it be made available in the scoured and semi-processed form, the Navahos might spearhead a large industry development.

Implementing the Project

To whom should one plan to the appeal to start such a project? There are several factors to consider.

Should it be a community project? The project differs from a recreation grounds project in that this is to be a permanent job.

Were it to be a community project, we could anticipate the following trouble. Because there are so many unemployed, many from the surrounding area would want a job. The Navaho clan setup is such that a clan member would be obliged to intercede to get a fellow clansman a job. If more were hired than were needed, the project would fall from its own weight. Also there would likely be bickering between groups for available jobs. Still another factor likely to develop on a long-term business is that what is everybody's business is nobody's business and the business would fail from mismanagement.

It would perhaps be best to start with, and build around, a family group. While true that restricting the project to a family group would not give employment to all, there just are not jobs for all and any removing of any unemployment helps the community at large. There would also be less competition for any other jobs that turn up.

Another factor is that work standards tend to vary from group to group. By building on a well-chosen group, one could choose a group that would be more likely to succeed. Furthermore, a family that had proven credit integrity would be the most likely to raise credit to finance such a project.

As for finance, there would be a need of approximately $30,000 worth of equipment. There is a lot of good used equipment for sale listed in the trade magazine which could no doubt be bought for much less. The textile trade magazines state that it is often cheaper costwise to rent equipment. There are two or three manufacturers that have rental plans.

The starting group could first form a partnership but a far better plan would be to incorporate. The costs of incorporation are about $800, most of which are lawyer fees. It would be worth while to ask the tribal lawyers to do the work.

The approach for such a project might be to first select a family group that shows promise of being capable of developing the project. Mentioning of the project and explaining its ramifications to those who might be interested would be the next step. Then the next step would have them write and otherwise start negotiations. All aid requested should be given but let them make the final negotiations. They should be encouraged but also told that it is a long hard drag ahead. False hopes would wreck the project in the end.

A HYPOTHETICAL NURSERY SCHOOL IN A NAVAHO COMMUNITY

by

Irene Curley

A HYPOTHETICAL NURSERY SCHOOL
IN A NAVAHO COMMUNITY

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Definition

What is a nursery school? Who are the children and what is the program offered there? Why are there nursery schools?

A nursery school is a school serving the needs of two, three, four, and five - year-old children by offering them experience adapted to what is now known about the growth needs of these age levels. It shares with parents the responsibility for promoting sound growth in a period when growth is rapid and important.

Location and physical needs

The proposed location of the nursery school is four miles north of the present new Window Rock housing development. This is located far enough away from traffic to avoid the noise and dangers connected with it.

Outdoor play space

At least 75 square feet per child should be allowed for outdoor play space. For example, for twenty children there should be a minimum of 1,500 square feet. The most desirable playground will provide both sunshine and shade. It will be well drained and free from dampness. A section of the concrete walk is desirable for use of wheel toys.

The fixed equipment (e. g., the sandbox, wooden steps, ramps, climbing and swinging apparatus) should be spaced so that various activities can be carried on simultaneously in separate units within a large open play space.

Indoor Play Space

Indoor play space should provide facilities for play, eating, sleeping, care of wraps, toilet and washing, isolation, kitchen, storage, and office. Rooms should be lighted and ventilated. Window area should be approximately 20 per cent of the floor space. Window ventilators must be provided for at least two windows, preferably with cross ventilation in all rooms where children eat, sleep, or play. In the playroom, there should be 30 to 40 square feet open cupboard about 12 inches deep for toy storage.

Sleeping Facilities

A separate room is desirable for sleeping so that cots do not have to be taken up and down each day. The cots and bedding should be individually marked and kept separate.

When the cots are in place for sleeping, there should be two feet of space on all sides.

One large room will be used for playing and eating. Folding tables will be needed so they can be put away when not in use and use floor space for play.

Bathroom

The bathroom should be large enough so that one teacher and three or four children can move about freely. Both toilets and lavatories should be of proper height and size so that they are reached easily by the children.

Isolation

There must be a small space within the nursery school where a sick child can be separated completely from the group.

Teacher Qualification

The teacher most desirable is one that is well trained in the nursery school and child development fields. A teacher's understanding goes beyond the knowledge of children in general. She must be sensitive to each child in a group and take in account their needs and qualities. The teacher should not push children into activities or learning skills for which there is no readiness.

The last but not least to be mentioned is: the teacher should have a thorough knowledge of the community and its cultural values.

The Community

The community I propose to use is Window Rock, which is the capital of the Navaho. Under Window Rock community, I will include Fort Defiance and Red Lake. These communities have many working mothers at the present time and in the future, this will increase as more business moves in. A good nursery school is in great demand right now.

Tuba City, Kayenta, and Shiprock are other excellent locations for a nursery school. These communities have more non-English speaking children and have a greater tourist attraction.

Tourist drop in

The tourist drop in would give the Navaho children an early opportunity to associate with non-Navaho children. This early association would more or less compel the Navaho children to express their thoughts and needs in English.

The Effects of a Navaho Nursery School

Children:

1. A good nursery school would meld children into a changing Navaho society without damage to their cultural values and personalities.
2. It will prepare the children for a change of environment away from home.
3. It will broaden their scope from a secluded life.
4. It will develop self-sufficiency.
5. Prepare children for the first grade:
    a. A Navaho is automatically retarded one year because the first year of school is a beginner's program where he learns primarily English.
    b. If a Navaho could pick up this beginner's English at the age of five in a nursery school, it would allow him to avoid one year retardation.

Parents:

1. Relieve parents to accept jobs; this will increase income per family and raise their standards of living.
2. Slowly gives parents a transference of knowledge as to what their children are expected to learn in a regular elementary school.
3. Slowly the uneducated parents will learn the socially accepted habits from teacher-child relationship by visiting or by working closely in conjunction with the nursery school.

4. Parents learn the responsibilities pertaining to school.
5. Keeps parents worry free; that the children are in skilled hands and not with some unreliable, irresponsible babysitter.
6. Gives mother time for community betterment and personal interests.
7. Gives employment to the very poor; some parents are too poor to pay nursery school fees--these parents can pay in work.

Conclusion

True, a nursery school is for the pre-school children, but it can not function adequately without the parents and the community. A nursery is for the parents too so far as it can help them rear their children and meet the varied family situations. It's for the community too since whatever helps the family in a community is of service to that community. By these services the community becomes a better place to live.

COMMUNITY DEVELOPMENT

by

Rex Linville

COMMUNITY DEVELOPMENT

A summary of principles of community development and how they might be applied to a small Navaho community by a principal-teacher or some other worker assigned to the community.

Chilchinbeto is a small community located on a dirt road 18 miles south of Kayenta, Arizona in district #8 of the Navaho Indian Reservation. It lies at the base of the Black Mesa, at an elevation of approximately 5,500 feet. The community is situated on a road and/or trail that runs from Oljato to Many Farms. At the present time, this road, though not graveled or paved, is maintained by the Bureau of Indian Affairs, Department of Roads, and is kept in fairly good condition, being impassable only in a few spots when it rains. This road has been used for many before the advent of mechanized transportation because of the abundance of water and springs along the way.

At the present time, Chilchinbeto is organized in the "chapter" form. The physical facilities of the community consist of a chapter house and warehouse, a trailer school, two trading posts and a Nazarene Mission.

The trailer school is a Bureau of Indian Affairs day school. It is staffed by a principal-teacher, a teacher, a cook, and a bus driver. It is maintained by Plant Management personnel at Kayenta. The enrollment is about 50 to 60 pupils, and grades taught are beginners and first. Children enrolled in higher grades are sent to Kayenta Boarding School or to off-reservation facilities.

The older of the two trading posts located at Chilchinbeto is run by a white family. The newer one, which is three years old, was built and is owned by a Navaho businessman from Kayenta.

The Nazarene Mission is the only non-Indian religious facility at Chilchinbeto. It is staffed by a white missionary and his wife. The facilities include a church building and a manse.

The community is spread out as is typical of Navahos. There are no streets or organized planning of the town or village layout. In fact, this is not a village, but rather a business center which serves the area.

With the exception of the missionary family, one trader family, and the principal-teacher who are whites, the entire community is composed of Navahos.

My impression of the "atmosphere" which permeates the community is that of the "traditional" Navaho culture with more than a little jealousy and suspicion to contribute to a backwards, backwoods-type atmosphere. Although there are places in District #8 that are, in my opinion, considerably worse in this respect.

The economy is traditional Navaho. Most of the people are poor--by any standards. The people depend on sheep and goats for their livelihood. Springs dot the area so there is no water shortage. However, there is very little agriculture. The land, in my opinion, is not as well suited for agriculture as it is in other areas of District #8. Even so, there seems to be the lack of small gardens for subsistence such as one might find in Hopi or other Indian areas. Thus indicating even one more bit of evidence pointing out the "strong" traditional-type culture in this area.

Wool sales and rug weaving are the primary sources of cash income. Arts and crafts receive very little attention. Although there are coal deposits and probably oil in the Black Mesa, they are not yet developed and the Chilchinbeto people receive no income from these resources. In other areas of District #8, many work in uranium mines or at the mill and bolster the economy in this manner. The prospect of tourism does not seem too bright in the future of Chilchinbeto as it does around Kayenta, Monument Valley, and the new Lake Powell shores of the San Juan River. Aside from the livestock and the livestock-based industry, the only other source of income available to all Navahos (regardless of education) in this area is pinon picking. This, however, is a seasonal job and a good season usually comes only once every two or three years.

The educational status of the Navahos in this area seems to be quite low, probably because there are only a very, very few jobs for those with education which would utilize any part of the education.

Community Development and the Navaho Tribe

The Chapter House Program: The chairman of the Navaho Tribal Council and the Department of Community Services together with the several Community Services Committees were authorized to develop programs to assist chapters and community centers to operate, utilize, and maintain the facilities in 1957. Resolution CM 46-57, Tribal Development Program, Part II, Community Development, authorized construction and operation of chapter houses to awaken interest in community planning and activities among their own people.

On August 6, 1959, the Navaho Tribal Council, by Resolution No. CAU 50-59, reorganized the Executive Branch of the Navaho Tribe. In the organization chart under the Public Services Division, a Community Development Department was established. The Navaho tribal budget for fiscal year 1961 provided staffing for the following personnel: Department Head, Clerk-stenographer, five Community Workers, and two Clerk-typists.

In previous years, the budget for this department was included in the Community Services Department. In 1958 there was one Community Worker employed to carry out the services to the various outlying communities and last year this number was increased to five so each subagency area could be served by a worker assigned to chapters within these areas.

The Advisory Committee recognized 85 chapter organizations as being certified according to Resolution CJ 20-55 and these were found eligible to receive grants for the construction of chapter houses. Eleven new chapters have been certified since that date, increasing the number to 96. It is the aim of the Community Development Department to provide each of the 96 chapter organizations with a community house which will serve as a local government building for the chapter and provide facilities for education, social, and recreational programs for their people.

Community centers are helping to establish better communication between the tribal officers and the Navaho people; they serve a coordinating function for the extension agents of various governmental departments within subagencies; they are centers for training and practicing the elementary principles of citizenship; they house the people who make and carry out project plans for community improvement. Today many of the larger communities are taking their first step toward planning the physical development of their communities by securing the advice of recognized planners on the future layouts of small towns and the employment potentials over a period of twenty years or more. There still remains much planning before the actual plans materialize, but these communities are learning the fundamentals of sound and reasonable planning. Some of the communities that are to be planned in the future are Tuba City, Fort Defiance, Shiprock, Tohatchi, Navaho, Chinle, Kayenta, and Crownpoint.

The Community Development Department has been placing primary emphasis upon the chapter house construction program which will eventually provide each organization with a new building. There is much preliminary work to be accomplished before each structure is actually authorized for construction.

Each chapter organization must complete the following information relative to their particular location before affirmative action may be taken to proceed with preliminary work and actual construction:

1. Type of chapter house requested and cost
2. Description
3. Utilities to be provided
4. Furnishings and equipment to be provided
5. Rooms to be provided
6. Community activities
7. Population of community
8. Existing community facilities and utilities
9. Average meeting attendance
10. Community plan to provide cost of operation and maintenance
11. Community funds available
12. Outstanding bills
13. Signatories to agreement

When the above information has been furnished and completed on the proper form, the chapter officers of the requesting organization sign the agreement. The agreement is to assume full responsibility for costs of operation and maintenance of the chapter house and all facilities therein described, and they further agree to abide by all policies, procedures, and standards relating to the chapter program adopted by the Navaho Tribal Council. Each of these applications is considered and completed at a meeting or meetings called by the president of the chapter, and in addition, they are required to support their application with individual signatures of not less than 100 adult members of the community to be served. The new procedures outlined above were adopted by Resolution ACAP-61-60 of the Advisory Committee of the Navaho Tribal Council.

Each chapter selects one of several approved architechtural plans and selects a site suitable for Advisory Committee approval. There must be a developed source of water near the building site, and it is not to be piped in excess of 2,000 feet. Every effort is made to have these buildings located adjacent to schools, clinics, police substations or other service facilities in order that custodial attention may be provided by someone living nearby.

The construction of these buildings is done by force account with the employment preference given local qualified workers. The local available labor is rotated every ten days to allow maximum community participation. A formal dedication program is planned by the recipient communities upon completion. All buildings house an assembly room, conference room, and kitchen while certain others contain sewing rooms, rest rooms, and laundry.

An attempt is being made by the staff of the Community Development Department to have larger and better equipped community houses for meetings--recreational and educational purposes. The intent is to awaken interest in community planning, provide a place where Bureau schools and adult education leaders may develop their programs, to provide a center where Public Health personnel may conduct clinics, and organize recreational activities for youth and adults.

Some principles of community development as presented during the 1963 summer session at Arizona State University at Tempe in IE 544, Community Development in Indian Education, which would contribute to successful community development in an Indian situation.

Definition: Process to create conditions for the whole community with the communities active participation and with community initiative.

--Robert A. Roessel, Jr.

As you read the above definition, notice the underscored words. They are the keys to success in community development. Failures usually occur where one or more of these underscored areas are ignored.

Goals:

Of the three basic approaches or objectives:

1. Specific Content: such as a water system, a building for recreation, a sewer line, an irrigation ditch, etc., in other words, one aspect of the community.
2. General Content: such as economic development, raising the educational level of the people, coping with a juvenile problem or some other broad general change in community life.
3. Process Approach: such as getting the community used to the idea of using unity, their own leaders and other means to make their voice heard

when they want help, getting the community to do things for themselves and take action rather than waiting for others to come in and do it for them, or worse yet, not even being able to express their desires in an articulate manner but rather being disposed to unorganized dissatisfaction and/or frustrated by feelings of poverty and inadequacy but having no idea of a way to overcome or change the situation and perhaps, worst of all, being apathetic to the existing situations and surroundings which are undesirable. The process approach is considered the best, though probably used the least.

PROCESS, the first word, a key word, in our definition is the most important goal of the community development. All other goals should be subordinate to this major premise. Keeping this in mind as our primary goal, we shall go on to other principles and characteristics of community development which will be helpful for a successful program.

Characteristics of Community Development

1. Change - in people's attitudes, lives, ways of thinking, in their physical surroundings, income, health, etc.
2. Tension - in order to affect change, there must be discontentment and tension.
3. This tension must be reduced or alleviated.

Beatty's List for Educational and Social Change

1. Accept people's desire for respect.
2. Change must be initiated by the people.

3. Community must be ready to accept the change.

4. Need for change must be recognized by a large portion of the people.

5. Change cannot be superficial.

6. Impossible to change one part of the culture without changing other parts of the culture.

7. Education is not merely literacy. Academic learning is not enough. Education must accept the importance of "hand" learning and vocational training.

8. Demonstration alone is not enough.

Essentials for Change

1. Initiated by the people.
2. Acceptance.
3. Community is ready.
4. Majority desire change.
5. Not a superficial change.

Four General Principles:

Dr. Hatch has developed four general principles which are:

1. Learn to live their way.
2. Must be an improvement.
3. Choice remains with the people.
4. Participation.

The first principle - Learn to live their way, will be reiterated throughout this section. It cannot be stressed too much as an important function of anyone attempting to engage in community development.

Whatever the immediate and long range goals are, they must be an improvement, not only in the eyes of an outside agent attempting to inject "something" into a community, or trying to bring about a change, but must also be thought of as "better" or an improvement by those who will be affected by the change.

The choice remains with the people is self explanatory. Even though an outsider errects some physical structure, it will be termed a failure if those for whom the structure was intended do not choose to use it.

Participation is another essential ingredient in community development. This means participation by as many as possible, not just a few or one fraction of a community.

Hatch's Principles of Procedure

After listening to Dr. and Mrs. Hatch speak to our class this summer, I feel that these rules of procedure which he has shared with us are some of the most valuable information that we can take from the class:

1. Knowledge, appreciation, recognition of culture of the people.
2. People's own program--they must do the work.
3. Community organization--formed early.
4. Systematic recording.
5. Participation open to the entire community.
6. Reaching to the very poorest.
7. Comprehensive program, not just health, or just one thing or project.
8. Cooperation and coordination--all of the agencies, groups, etc.
9. Self-help, but with intimate, expert counsel.

10. Assistance of sufficient duration, i. e. until they can do it alone.

11. Full use of technical assistance.

12. Freedom - no policy to hinder the staff in carrying out the people's program.

13. Simplicity - i. e. inexpensive methods, within the understanding of the people.

14. Seek from the expert or help available. The people must learn to do this.

15. Special attention to teaching.

16. Training of leaders (and really all others).

Other Principles Related to Community Development:

1. Discontent must be focused into action.
2. Discontent must be widely shared.
3. Community development must involve leaders.
4. Community development must have accepted goals and methods.
5. Some of the activities should have emotional content.
6. Community development should result in the strengthening of the community.
7. Develop effective lines of communication.
8. Community development should be flexible.
9. Community development should proceed at a pace set by the community.
10. Leaders should be developed with strength and stability and prestige in the community.

Application

To apply the first principle and use what I consider the first step towards successful community development, I would get acquainted with and learn as much as I could of the culture, customs, and mores of the people. I am at the present time somewhat knowledgable and versed in the Navaho culture, and I am also acquainted with some people in the community. I would attempt to continue learning more about the Navaho culture and specifically about Chilchinbeto local history.

This task possibly would be a bit easier for me as I am "bah' donne," or in-law to many of the people in this community. However, it would take a conscious effort on my part to continue learning and getting acquainted with all the people.

As principal-teacher, there would be certain tasks that are required by the B. I. A. to do the primary job or reason for being there, such as routine administration and lesson preparation, etc., that would take much of my time and as school started, I would be obligated to spend 40 hours per week on the job which would be primarily academic.

However, before classes start, I would have reason to meet with parents of prospective enrollees and other interested parties. To accomplish this, I would use two techniques which have proved useful in many cases. I would call a meeting and I would visit hogans.

Since Chilchinbeto is already organized into a "chapter" and has a nice chapter house to meet in, I would contact the chapter president and ask to speak at the next meeting and if it was agreeable with the president, I would make it known to the people that I would be at the meeting to talk about the school. On the Navaho Reservation, news and gossip spread like wildfire, so by casually mentioning my intentions to a few people, most of the people would know that I was to appear at the meeting. Those interested parties would appear.

At the first meeting, I would introduce myself, perhaps tell something of my background. Navahos are generally curious about people. I would outline the school program, try to answer any questions concerning the school and just generally get better acquainted with the people.

During this "getting acquainted" time, which would take three to four weeks, I would try to size up the community add try to see what areas needed the most work in them and/or what areas the people were most interested in. Also during this time, I would record some initial observations using both the written word and a camera. I would continue this facet throughout the time I spent in the community.

As I mentioned earlier in this report, Chilchinbeto already has some facilities, i. e. trading posts, mission, a school, a chapter house, and a rodeo ground.

I would attempt to initially work through the school and the chapter organization, perhaps later drawing on the mission and the traders for developmental support, but using and conferring with them from the very start concerning school activities and for information.

On either the opening day of school, or a day later in the first week, I would have an open house for all the parents and interested parties. During this time, I would become better acquainted with the people.

By the end of the third week of school, I should have had time enough to be somewhat acquainted with the people, the make up of the community, and so forth. This, of course, is a continuing process and would not stop at any particular time or designated date.

To start community development project, one might take several paths. I can see that there are many needs in Chilchinbeto, but rather than pick out one and say, "Here, there, we need this! Let's get to work on it right away." I would seek expression of the community for a felt need. If none presented itself, I could create one connected with the school.

At the present time, the school goes only to the first grade, so some projects such as athletics might not be apropos, but some sort of competition could be fostered, i. e. marble tournament, races, etc., in which the little folks could participate, and yet foster support by the community. Kayenta and Dennehotso are nearby communities and arrangements could be made to compete with these schools and others. Some problems could arise such as needing uniforms, etc., in which community help would be needed.

Perhaps the most important part of community development is process. To facilitate this process, I would start to work with the existing chapter organization. I would suggest that they elect a standing committee to be called a "school committee" perhaps with the principal-teacher as a non-voting, ex-officio member. This committee would then serve as the "go between" between the school and the community and also be the organ by which the community would express itself concerning school matters. The committee would give reports at each chapter meeting about the school. This would merely be the start. As other items and/or problems arose, committees could be chosen to look into these matters and give the people the information, and some alternatives, to help solve the problem. Perhaps after a decision has been reached by the chapter, the committee would be selected to take the responsibility of organizing and carrying out the administration of the project. The school committee would serve as an example for the other committees.

There are many, many projects which could be stimulated among these people. As a community developer, I would choose to take the role of the stimulator, or the exciter. I would not push and "pet" ideas which I thought "best" as an outside agent but rather let the people choose their own projects at their own pace. However, through various methods, such as demonstrations, field trips for adults to see what others are doing, audio-visual aids, and others, I would attempt to create feelings of general dissatisfaction and frustration among the people with specific things about which there was perhaps already a small amount of dissatisfaction, and then focus this frustration into action on part of the people.

To create a hypothetical situation and project and show how it could possibly be handled, I would like to use this illustration:

At the last chapter meeting, a challenge was given from the basketball team at Kayenta to the basketball players of Chilchinbeto. Some of the people were interested in meeting the challenge but no facilities were available in Chilchinbeto to practice on. An interested Navaho and I agreed to sponsor the team.

Team members help cut some poles on the mesa and we scrounge some wood for a backboard, hoop, and a ball or two. We worked together and built a dirt court. Soon it rains and we can't practice before an important game. We lose the game and talk about it at the next chapter meeting. Someone suggests that we have a concrete slab to practice on. The members of the chapter agree that it sounds like a good idea. So someone makes a motion that the committee look into the matter. Permission is granted to use some of the land near the chapter house. Now the problem of the concrete arises. Men with pickup trucks agree to haul sand and gravel and some other men without trucks agree to help shovel and load the trucks. Others agree to help mix the concrete. We contact the B. L. O. in Kayenta and they offer to loan us a cement mixer. Now the main problem is money for cement and concrete reinforcing wire.

Some fund raising activity is planned add carried out but we are still short of money. B. L. O. is contacted and they can give us a few bags of cement and some old woven wire fence to use for reinforcing. Now all is ready. Two men in the community have experience as cement finishers and everything goes pretty well.

However, there is still one problem left. We need new baskets, backboards, and posts. We have pretty well exhausted the community for funds for the time being. The mission is contacted. They make a plea for us to their various supporting congregations. Two churches in distant states say that they can help us. The people are grateful and express their thanks to the churches with gifts of a rug for each of the two churches.

Summary

In the above situation, things moved and solved themselves very smoothly. In "real life," it would not be easy. But for every problem, there is a way, maybe more than one, to solve it. It takes hard, persistent work and a knowledge of factors which contribute to successful community development to do a first rate job.

Evaluation

In establishing criteria for success and evaluating the work done, I feel that two major factors must be taken into consideration:

1. Does the process continue after you are gone?
2. Was the project of benefit to the people?

If we can answer yes to these two questions, I term the development a success.

HEALTH EDUCATION IN NAVAHO COMMUNITIES

by

Walter Shurley

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Winslow Area in Relation to Other Areas and Sub-divisions

The entire Winslow Service Unit is within the state of Arizona. It covers these separate counties: a small portion of Apache County along the eastern border, St. Johns is the county seat; Navaho County whose county seat is Holbrook; just west of Winslow is the Coconino County line which extends into Flagstaff, its county seat.

The whole Navaho Reservation is divided into eighteen Land Management Districts. The Winslow Service Unit covers two of these districts: LMD #5 and LMD#7.

The Winslow Service Unit is composed of sections from two of Bureau of Indian Affairs sub-agencies: Tuba City Sub-Agency on the west (LMD #5) and the Fort Defiance Sub-Agency on the east (LMD #7). Tuba City and Fort Defiance Sub-Agencies have their branch offices in Leupp and Holbrook. These branch offices have representatives of Land Operations, Agriculture Extension Service, and Relocation Service.

Geography, Borders and Other Characteristics

The Winslow Service Unit contains approximately 2,777 square miles of land. It is located mainly between the Route 3 of the Navaho Reservation on the north and U. S. Highway 66 on the south. On the west side of the area, the line begins a few miles east of Black Falls and connects west of the Hopi Reservation borderline. The line in the north is the Hopi Reservation border. The line to the east begins a few miles north of Jeddito and passes a few miles east of White Cone and connects the reservation borderline at Wide Ruins Wash, northeast of Holbrook.

The population is approximately 10 to 12 thousand people. More than half of these people are living in the LMD #7.

Generally, the Winslow area has a rough and barren wasteland terrain consisting of rocks and sand. In the north of this area, the land moves up to higher elevations where some small trees are found. The same thing occurs on the eastern part (from White Cone east) where the land rises to an area which is covered with pinon pine and juniper trees and becomes a grazing site during the summer. In the central portion of the area (around Dilkon, Indian Wells, and Seba Dalkai), there are occasional areas with small shrubs and juniper trees; but it is better characterized as black mountains and hills and rough country.

Along with these physical characteristics which are important to the problems of travel, of locating Navaho families, of feeding livestock, etc., it is interesting to note that the Winslow area contains the famous Painted Desert. It runs completely across the Winslow Service Unit. Many travelers are impressed by the beauty of the country which features colorful layers of earth and volcanic evidences. The Petrified Forest National Monument is near the Winslow Service Unit south of U. S. Highway 66.

Climate

One will find the Winslow Service Unit quite warm in the summer with occasional wind and sandstorms. During the winter, there is relatively little snow although in the higher elevations (toward the north, east, and somewhat in the west), there will be more rain and more snow than in the lower central area. The average rainfall at Leupp for a period of twenty years was a little over 6 inches per year. Figures are not available for most other locations in the Winslow Service Unit. The estimated temperature in the central section of the Winslow Service Unit ranges from 20 degrees above zero in the winter to 100 degrees in the summer. Some lower and higher temperatures will occur occasionally, and temperatures will be somewhat lower in the higher elevations toward the north.

Roads and Transportation

Since the land in this area is very rough and much of it is rocks and sand, the roads are notably poor although there are some improvements made recently in the Winslow Service Unit. The road from Flagstaff to Leupp is now completely paved highway. The Winslow-Toreva road is now under construction and it is anticipated to be completed in 1964. Another road now under construction is a new road between Winslow and Leupp. The only paved road since 1956 in Winslow Service Unit is the Navaho Route 6 which also is now being widen and repaired.

Three major roads connect the Winslow Field Health Center with the Navaho Reservation. The first major road is the Winslow-Leupp road which goes from Winslow to Leupp and then goes north passing Tolani Lake and finally terminates at Oraibi on the Hopi Reservation where it connects with Navaho Route 3. The second major road begins just east of Winslow on Highway 66 and travels north to Seba Dalkai and finally terminates near Toreva on the Hopi Reservation where it connects with Navaho Route 3. The third major north-south road is paved since 1956 which begins east of Holbrook, runs to Bita Hochee, then to White Cone, and finally connects with Navaho Route 3, southeast of Jeddito. Only one east-west dirt graded road exists inside the Winslow Service Unit. This road begins at Bita Hochee and goes west through Dilkon, passing Bird Springs, and then to Leupp. From Leupp it runs west, passing El Paso Gas Pumping Station and connects to U. S. Highway 66 and Highway 89 near Flagstaff.

The majority of Navaho families do not have adequate motor vehicle transportation available, particularly the families living in LMD #5. No public transportation is available. Horses and/or wagons are a common means of transportation to trading posts, field health clinics, and even to the Winslow Indian Hospital. The most commom means by which Navahos secure transportation to trading posts, to towns, to field health clinics, and to hospital is a combination of walking and hitchhiking. From many communities, this means a full day or two days for travel to Winslow.

Communications

The commercial radio stations in Gallup, New Mexico, Holbrook, Winslow, and Flagstaff, Arizona, have Navaho language broadcasts which bring the commercial advertisings, news, tribal reports, and health information to the families in the hogans on the reservation. Approximately 20 per cent of the Navaho families have battery-operated radios in their homes.

Navaho Radio Programs:

1. KGAK - Gallup, New Mexico, 1:30 PM to 6:00 PM, Monday through Saturday; 7:30 AM to 9:30 AM on Sunday
2. KDJI- Holbrook, 6:00 AM to 6:30 AM, Monday through Saturday
3. KINO - Winslow, 6:00 AM to 7:00 AM, Monday through Saturday
4. KCLS- Flagstaff, 5:30 AM to 6:30 AM, Monday through Sunday

The communication facilities are available at almost every trading post, school, and mission throughout the Winslow Service Unit.

Economics

The major sources of income for the Navaho people in the Winslow Service Unit are similar to those on the rest of the reservation (i. e., the raising of livestock--sheep and cattle in particular). In the towns adjacent to the reservation (Flagstaff, Winslow, Holbrook, and Joseph City), many Navahos are employed by Santa Fe Railroad, Santa Fe Ice Plant in Winslow, Bureau of Indian Affairs, and U. S. Public Health Service. More than 30 Navahos are employed at the El Paso Pumping Station near Leupp, Arizona.

Although exact figures are not available, some people estimate that the general income level for the Navaho residents of the Winslow Service Unit is somewhat lower than might be found in other parts of the reservation. This would be related to the very dry and desert conditions in the southern part of the area.

In the Winslow Service Unit, there is a large summer migration of Navaho families to work in the migrant farm labor stream, both south toward Phoenix and north toward Utah, Idaho, and Colorado.

There are some Navaho families working in the sawmill at McNary, on the farms in the Snowflake area, and some working for the ranchers in the southern areas of Winslow. Winslow Field Health staff have experienced great difficulties in finding people and maintaining clinics during the summer and early in the fall because of these migrations.

The Navaho People and their Living Conditions:

Language: Approximately 86 per cent of the total population in the Winslow Service Unit do not understand English which has been a barrier to the proper flow of communication between the non-Indian personnel and the Navaho people. A sample study of one community in this health service unit found that 59 per cent of the adults had no schooling. The average level for those adults who had some schooling was the sixth grade.

Housing: The housing is grossly over crowded with an average of seven persons per room. Over 90 per cent of the homes have only one room and provide an avergge of less than 35 square feet per person of living area. Of these homes, 50 per cent or more are earth-floored hogans. Electricity is almost non-existent in the Navaho-owned homes. Cooking and heating facilities in these homes consist of small stoves often made from converted oil drums. Mechanical or iced refrigeration is non-existent. Food preparation and storage facilities are grossly inadequate.

Domestic water: Over 80 per cent of Navaho families have to haul their water from sources greater than one mile away from their homes. Most of these sources have been developed and improved through Public Health Service and Navaho Tribe Shallow Wells and Spring Development Program in the Winslow Service Unit. The water consumption averages less than three gallons per person per day. It was reported that many of the drilled wells in the southern and western portions of Winslow Service Unit are highly mineralized and are not acceptable as domestic sources.

Waste disposal: The garbage and refuse disposal facilities are generally non-existent. According to a sample study of one community, three out of ten homes have privies, but not constructed well. The remainder must use the area around their homes.

Schools

- The following school facilities are located in the Winslow Service Unit:

			Enrollment
1.	Leupp Public School		33
2.	Leupp Boarding School	(B. I. A.)	835
3.	Dilkon Boarding School	"	256
4.	Seba Dalkai Boarding School	"	160
5.	Indian Wells Community School	"	27
6.	White Cone Community School	"	128
7.	Jeddito Community School	"	36
8.	Three bordertown (peripheral) dormitories at Winslow, Holbrook, and Snowflake	"	792
9.	Holbrook Mission		90
10.	Twin Butte Mission		22
	1962-1963 Total Enrollment	-	2,379

Welfares:

Public Welfare Programs: Public assistance to Navahos in the Winslow Service Unit is administrated by two county welfare departments, Navaho and Coconino. The financing of these programs come from State and Federal funds.

The B. I. A. Welfare provides general assistance to Indians who do not qualify for any of the Federal-State assistance programs.

Tribal Welfare Programs: The Navaho Tribal Welfare Service gives temporary emergency assistance to members of the tribe who are in urgent need and who have not met the eligibility requirements of the B. I. A. and State programs.

The Navaho Tribe provides public works programs for the people that are in need of help. This program provides temporary employment. More than 2,000 people, young and old, have an opportunity to earn some money in this program every year in Winslow Service Unit. The rate of pay ranges from $1.25 - $2.50 per hour depending on the type of work assigned.

The Tribe also provides the following:

1. Burnout assistance: Cash assistance in cases of burnout of permanent home containing personal belongings.
2. Housing Assistance: Assistance for improvement of housing in the form of building materials.
3. Burial and transportation assistance: Cash assistance in the amount of one half of minimum expenses may be provided in cases of death outside Navaho country for the purpose of returning the deceased for burial.
4. Health rehabilitation: Cash assistance for health rehabilitation requirements such as eyeglasses for adults and children, hearing aids for adults and children, dental work for adults and children, wheelchairs and other health appliances, layettes for newborns, and emergency care for children.
5. Surplus commodities: Tribe distributes surplus commodities for the people who are on assistance and those with marginal subsistence resources. Distribution is made monthly through chapter houses. Over 1,000 families from this service unit receive monthly supplies of surplus food.
6. Clothing: Tribe provides clothing for all Navaho school children on and off reservation schools.

Governmental organization

Chapters: After the Tribe was released from Fort Sumner, New Mexico, in 1868, the people returned to their homeland quietly and went into hiding in the mountain and desert regions. They were concentrating on rebuilding their homes, sheep, and horses for over half a century. The development of a medium for effective communication and contact between the mother (Federal Government) and the children (Navaho people) remained a serious problem. In about 1927, a superintendent of Leupp Agency began the development of local community organizations which came to be known as chapters. These were designed to bring the Navaho people together at a local level where representatives of the government agencies, in conjunction with returned Navaho students, could plan and develop programs for livestock improvement, agricultural techniques, education and other objectives of the administration.

Consequently, the chapter movement spread rapidly throughout the reservation but it came to a halt during the years of controversy over stock reduction and range control during the 1930's. Actually, the chapter movement revived after 1950, and it has steadily gained strength until today there are 96 recognized chapters located throughout Navaholand.

There are three chapters in Land Management District #5 and five chapters in Land Management District #7. In each of these chapters, there are three leaders known as chapter officers (chapter president, vice-president, and secretary). They are the local leaders and deal with the local problems. They are elected by the people in their chapters and they serve four-year terms.

Tribal Council: The council consists of seventy-four members elected every four years by popular vote using a pictorial ballot. Each member represents a geographical area of the reservation known as a precinct. There are three council members in LMD #5 and four in LMD #7. The council meets regularly four times a year and conducts special sessions when tribal affairs require.

Grazing Committee: The grazing committees were established by the Tribal Council in 1953 for the purpose of controlling the grazing regulations on the Navaho Reservation. They are elected every four years in each district. They are responsible for sheepdipping, vaccinations of sheep and cattle, brandings, livestock sales and purchases, and controlling grazing permits. They also act as peacemakers in case a dispute arises between some families involving land or livestock.

Chapter meetings: Most of the chapters hold meetings every once a week and others hold their meetings as often as possible depending on tribal affairs.

District meetings: The district meeting is held once a month in every district for the purpose of getting all the tribal council delegates, chapter officers, and grazing committee members within the district to consider any major problems within the district, to get the council delegates make their reports on the tribal activities, to develop better working relations between the chapters and the various agencies within the district, to assist the people who need help, and to investigate any complaints or problems in the services provided by the government agencies, State, County, and Tribe.

Winslow Field Health Center:

U. S. Public Health Service's responsibilities fall into two categories:

1. Medical Care: Winslow has a 35-bed hospital, constructed in 1938 and is now completely suited for modern medical care. Out-patient care is

available five days a week to the Navahos, Hopis, Lagunas, and other tribes living in the bordertowns. Saturdays and Sundays are reserved for emergency out-patient care. More than half of the beneficiary population in our area receive medical care at Winslow. The daily out-patient load averages 115 to 130 in the winter and 60 to 80 in the summer. There are two physicians assigned in the hospital.

2. Preventive Health Services: A field health or preventive health program is carried out in the area with the presence of:

   (a) 1 field medical office, in charge of Field Health Services

   (b) 1 Public Health nurse supervisor, for Winslow, Tuba City, and Kayenta Health Centers

   (c) 2 Public Health nurses

   (d) 1 sanitarian

   (e) 2 sanitarian aides stationed at White Cone and Cornfield

   (f) 1 Educational Specialist (Community Health)

   (g) 1 community health education aide

   (h) 1 chauffeur-interpreter for each Public Health nurse

   (i) 2 dental officers

   (j) 2 dental assistants

Health Education Services:

The health education services are designed to implement a program of health education of a high quality for the improvement of Indian health, and to intensify health educational activities with the Indian people and their leaders and with other division of Indian health staff workers.

General Objectives in Health Education: In the Division of Indian Health, the principal objectives in health education can be stated as follows:

1. To assist in providing the Indian people with understanding of the nature of disease: the causes, the mode of spread, and the ways in which disease can be reduced and controlled.
2. To increase understanding and use of all available facilities for treatment and care of disease and disability.
3. To increase understanding and use of preventive measure which ultimately will lessen the need for treatment and hospitalization, thereby reducing the economic and human loss.
4. To encourage and develop participation of the Indian people in making use of available facilities, and in acting upon individual, family, and community health problems.
5. To encourage the use of measures which will reduce accidents and accidental deaths.
6. To develop the process of joint planning between the Indian people and other citizens in the field of health.
7. To contribute to the increased participation of both natural and designated leaders among the Indian people in the solution of health problems.
8. To aid in the coordination of all community facilities for health education, both Indian and non-Indian, including especially the school program.

9. To develop in collaboration with others concerned the educational materials which will aid in the educational processes related to the improvement of health.

10. To develop continuous evaluation in order that the educational efforts in health may be kept sharply focused on the problems as they change in degree and kind.

Working with the People: The community worker plays an important role in health education through individual and group contacts on the reservation because person-to-person is potentially more effective than contacts through the printed words or radio talk. Through contacts, the community worker has a chance to get well acquainted with the people, the community, the living conditions, the attitude toward health services, and the need for health education.

1. Individual contacts:

   Most of the individual contacts made usually are with the chapter leaders to give or obtain information on the following:

   1. Schedule of chapter meetings
   2. Tribal public works program
   3. Health related programs such as Shallow Wells and Spring Development, individual home water storage, housing, welfare, etc.
   4. Field health clinics, nursing conferences, eye and ear clinics, etc.
   5. Location of individual or family hogan or camp.

2. Group contacts:

   The community worker is in contact with the people frequently through such events as health clinics, nursing conferences, surplus commodity distributions, squaw dances, etc., where he gets an opportunity to give information and advice in regard to health services, personal and family problems, water development, environmental home sanitation, and welfare assistance. He also encourages and assists leaders and health staff in getting the people to become interested in chapter activities and health conferences by furnishing films and health education materials.

3. Navaho Interpretation Class:

In assisting the hospital staff, community worker has had an opportunity to conduct a Navaho interpretation class, a part of in-service training program for the Navaho employees in the Winslow Field Center. This class was held once a week for a period of six months.

The aim was to broaden the knowledge of our Navaho employees so that they may become not only better interpreters but to understand the words they are interpreting so that the patients can understand clearly. Unfortunately, this program was discontinued because of the staff shortage.

4. School Workshops:

During the summer months, the field and hospital staff participated in school health workshops for dormitory instructional aides and teachers for health supervision.

5. Chapter Meetings:

The chapter officers are responsible for conducting meetings in their chapters at least three times a month which provide an opportunity for the community worker to participate in three or four meetings a month. CW(H)'s participations have primarily been those of interpreting to the community the Public Health Service's programs, the health problems of primary importance in the area, and maintaining liaison and provides minimum services in the communities.

6. Community Organization:

An attempt to organize Sand Springs Community was made in 1961 by Winslow community worker (health). Sand Springs is located about 77 miles north of Winslow and it is commonly referred to as "bad lands" which means that it is criss-crossed with many dry washes, gullies, and sand hills. It is one of the most isolated areas. The total population of this community is approximately 200 adults and children living in about 34 hogans. Because of the extremely poor condition of the range in this area, sheep and other livestock do not contribute a great deal to the wealth of this community. The major source of income appears to be from seasonal and migratory labor done off the reservation by the people.

In about 1958, I became acquainted with this community through the school, field clinics, and home visits with the Public Health nurses. I learned that this community has no leader. This community is under Tolani Lake chapter, but the community had not been able to participate in the chapter meeting s at Tolani Lake because it was too far for them. At that time, there was only one person who was employed at the school that had a truck; but he charged far too much for the use of his truck so he was no help.

In the past, they never had much chance to elect a chapter officer or council delegate for this community because most of the people have no way of participating in the tribal election.

In talking and meeting with the families, I became acquainted with the key people who were interested in having a community meeting once a month. They felt that they are entitled to hear what is happening in the tribal headquarters in Window Rock, in the chapter, in the district.

In 1959 the Tribal Public Works and Shallow Wells and Spring Development programs caused an excitement because they offered an opportunity for everyone in the chapters to earn some money. Sands Springs Community did not get this opportunity until about two years later.

In 1961, community worker assisted the people, at their request, with establishing monthly community meetings for a period of six months involving:

1. Advance schedule of monthly meeting for six months
2. Set up a committee who will participate in the chapter meeting at Tolani Lake at least once a month
3. Notify the chapter leaders to attend these meetings
4. Invite guest speakers--tribal delegates from other areas
5. To select potential leaders to take over after six months as community leaders

When the school at Sand Springs was closed, the old school building was transferred to the community at their request through the chairman, Navaho Tribal Council. This building is now for meetings, field health clinics, and church services. Through community effort, a spring was developed by U. S. Public Health Service located about a mile above the community. The spring was piped down to the homes. Eleven homes now have running water. The kitchen sinks and stand will be distributed to these people sometime this summer. Most of the people now take part in the Public Works and Water Development programs.

Audio-Visual Services: The audio-visual aids probably are the most effective instruments in getting the needed information across to the people. In using these materials, we have been able to bring to the people in their hogans the health facts so that they might come to know and understand something about their own health, the health of their families, and their community.

Community worker has an organized program for film showing and other materials as posters, booklets, pamphlets, etc., for staff, hospital patients, schools, and community groups.

If the film is found suitable for showing to the Navaho group, the film is run two or three times in order to become familiar with what is said and the important points made in the picture; then it is translated into the Navaho language on tape recorder. When showing the films to the Navaho audience, the projector and recorder can be run together so that the picture is explained in the Navaho language. This has been working very well and it is in great demand by the Navaho people. We have an old generator which is installed in the back of the pick-up truck making it possible to show films in the hogans, schools, and squaw dances.

The radio station in Winslow has been helping continually which has been a key factor in getting the information to the people. It enables us to tell the people the important health events and tribal activities.

EDUCATION AT ROCK POINT

by

Albert Kukulski

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by

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INTRODUCTION

The following personal experience took place while in the employment of the Bureau of Indian Affairs during the years of 1949 through 1956.

Rock Point is situated in the central part of the Navaho Reservation. The headquarters for this school is Chinle, Arizona. The school is in a remote part of the reservation and traveling to and from this school was a tremendous hardship during adverse weather. The nearest hard surface roads were as follows: Shiprock, New Mexico, 75 miles to the northeast; St. Michaels, Arizona, about 110 miles to the southeast; and Tuba City, Arizona, 130 miles to the southwest.

TYPE OF OPERATION

Rock Point was a one-teacher community boarding school in 1949. It was constructed during the thirties and the exterior was made of native red sandstone. The community supplied much of the manpower to construct this school; however, it was paid labor. The original plan was as a day school and the buildings were constructed for this type of operation. This plan failed because the Navahos do not live in communities. They live great distances apart and it was not possible to operate a bus. As I mentioned earlier, the roads were very primitive and using buses on this type of road simply did not work. The bus drivers had to contend with mud in wet weather and sand in dry weather.

The Navaho people were not too enthusiastic about education in the thirties, so trying to round up the children each morning to attend school on a day attendance basis hindered the education plan. The Bureau of Indian Affairs decided to change the day school into a boarding school. The physical set up of the buildings remained the same except most of the classroom space was devoted to dormitories. Rock Point was originally built to facilitate three classrooms. The remainder of the buildings contained the following rooms: dining room, kitchen, clinic room, restrooms, shower and laundry room, coal house, garage and power house combination. Under the one-teacher boarding school operation, the physical plant was ideal. One classroom was actually used as a classroom, one classroom was used for the girls' dormitory, one classroom was used for the boys' dormitory, and the clinic room was used as a play room. The main building contained the mentioned rooms plus the dining room, restrooms, and clinic room. This meant that in bad weather, the children did not have to leave the main building to follow a regular school day.

ARRIVING AT THE SCHOOL

My wife add I were to report to Rock Point in late August of 1949. We made several attempts to reach Rock Point but we were unsuccessful. The arroyos or washes were flowing due to much rainfall in the mountains. After nearly a week of delays, we finally managed to reach Rock Point.

The school plant was in fairly good condition. I had but one other person on the staff. This person was the cook. Her husband had been operating the water pump and light plant on a free gratis deal. Since class would begin in a couple of weeks, I had to recruit some Navaho people to fill the dormitory positions, get the buildings ready for school use, enroll children, help students enrolled in the off-reservation program, get settled in our apartment, and a hundred other jobs which came up. The weather was hot, the school and house were hot (we had an old wood and coal-burning cook stove in our kitchen) and I was about ready to look for greener pastures. My wife and I decided to go to the trading post and introduce ourselves to the trader. Our first impression of him was not good but that soon faded for he and his wife became very dear friends of ours. Their help in school and personal matters made Rock Point a heaven in many ways.

There was another branch of the Bureau represented at Rock Point. A Navaho, Paul Tsosie, was working for Extension Service. He was very cooperative and helped us many times.

The people were not receptive to education in this community. On the opening day of school, I had one student from this community attend school. I solicited help from Paul Tsosie and Mr. Witt (the trader) and the couhcilman from the community. I found out that the people thought very little of the councilman and simply elected him because no one else would take the job. Paul told me that the people of the community figured that the school would be closed if they did not send their children to school.

I managed to fill the school with children from the community of Sweetwater which was about 18 miles away. No Bureau school existed here. As a matter of fact, there wasn't any kind of a school in this community. A mission had been in this Sweetwater area and with their help, I managed to get thirty-five students for Rock Point.

One Year Completed: The first year elapsed quickly. The administration from Chinle was making plans to expand the school to a two-teacher operation. The thought of trying to pull between sixty and seventy children from this community was frustrating.

I realized that we would have to get the people on our side. We would have to sell our program to them. These people were reserved and one would have to move slowly. They enjoyed joking and laughing and we tried to win them this way.

On the last day of school, we had a community day which included a meal for all the community. This served a two-fold purpose. It helped public relations and gave the teacher a chance to speak to all the parents about the goals of the school program. The other desirable feature was that the parents would be there to take children home.

Use of the School by the Community: Since Rock Point was a community school, we encouraged the parents to use the school facilities. This included the shower rooms, laundry and sewing room. We asked them to visit the sbhool, the classroom program and other school functions. We made many visits to hogans and explained the purpose of education. We tried to keep our relationship friendly and congenial. This was not always possible. Alcohol was a serious problem. Pplice help was almost non-existent. We would not tolerate drunks on the school grounds and at times physical force had to be used to induce the drunks to leave.

Mr. Witt, my wife, and I attended some of the ceremonial dances, weddings, and other sobial gatherings in the community. We tried to speak some Navaho and they enjoyed our poor attempts to use their language. We helped in instances of sickness in the commuhity. We wrote letters for the parents to their children off reservation. We interpreted the letters they received from their children, welfare, and the Bureau of Indian Affairs. We worked closely with the Public Health nurse and the welfare office on cases where surgery was required on children in and out of school. We delivered many sad messages pertaining to death of their loved ones. In short, we did get to know many of the people and felt we had a place in the community.

Looking Back: The six years went quickly. The Bureau of Indian Affairs received more money for the Navaho and the school became larger and better equipped. We were able to hire more help to improve our instructional program not only in the classrooms but in the dormitories and dining room programs. We got a new light plant which gave us power twenty-four hours a day. We were able to use tape recorders, projectors, power equipment in the laundry, kitchen, maintenance, and other departments.

With dependable electric power, a weekly movie program was established. The children were thrilled with this addition. Some people from the community were avid movie fans and would attend the weekly movie regardless of the weather conditions.

With the help of some of the young men from the community, we built a baseball diamond with a back stop. We organized a baseball team and played several of the surrounding communities. Round Rock was our nearest neighbor and we had many interesting games with them.

EXPANSION

There was some talk of a new school at Rock Point during our last couple of years there. I did not shout this information to the community. I had been told on many occasions by experienced people on the Navaho not to get excited over proposed expansion. This seemed to work in spurts, for one month it would be a reality and the next month the money would be channeled for another project.

The Rock Point community did change considerably during our six-year stay. A new councilman was elected and although he spoke no English, he was for education of his people. He was a great asset to the school and community.

MOVING ON

Leaving this community was very difficult. The people could not understand our reasons for leaving. We felt that we had stayed long enough, that new blood was needed, and that we needed a new challenge. We had the feeling that the grass was greener on the other side of the hill.

As we look back now, we certainly would have stayed longer at Rock Point if we had to make the choice again.

COMMUNITY BOARDING SCHOOL AT DENEHOTSO

by

Albert Kukulski

COMMUNITY BOARDING SCHOOL AT DENEHOTSO

by

Albert Kukulski

Introduction:

After spending a year at Lukachukai and six years at Rock Point, we moved on to a larger school, it was Denehotso. This school is about 28 miles northwest of Rock Point. It, too, is an isolated area of the Navaho Reservation. The subagency headquarters is Tuba City, Arizona. This school is 103 miles from Tuba City.

Type of School:

This school was similar to Rock Point in construction except it was larger. It contained five classrooms, kitchen and dining room, two dormitories, powerhouse, several warehouses, and an assortment of living quarters. The school plant needed much repair; however, I did not get a chance to implement any changes prior to the starting of school. We arrived on a Thursday evening. I had to be in Tuba City the next day for a staff meeting. School started on the following Tuesday.

Our enrollment was set at 165 students. This was the first problem I encountered. In the past years, many of the students attending Denehotso came from the Kayenta area. A one-teacher school existed at Kayenta prior to this year. In the fall of 1955, Kayenta opened an eighteen-teacher boarding school. This was the same year I went to Denehotso. Needless to say, it was very difficult to get our required enrollment for Denehotso. We were able to enroll about 150 students that year.

Community Spirit:

The community of Denehotso did not have the closeness of Rock Point to me. Many of the families were living in the Cain Valley area working in the uranium mines. The people involved in this type of work were more interested in material things over projects. They accepted the school with a matter of fact attitude.

A large shanty town sprung up near the Cain Valley Mine. Drinking became very prominent and some rough times resulted from it. Many of the Navahos had trucks and several bad accidents occurred due to drinking. A bad situation existed at the mine and at Denehotso proper. The school was about a quarter of a mile from the trading post. Many members of the community came to the trading post on pay day and got drunk and caused trouble. Some of these drunks would come to the school and frighten the school children.

School Program:

The school program at Denehotso was a good one. We started that first year with some excellent teachers. The people came to visit their children but did not use the school facilities. They seemed to feel that the school was primarily for their children. I don't believe that the community was as well organized as Rock Point. The people did not share the closeness. These people had more money and seemed more self sufficient. They didn't have meetings as often as some of the other communities.

A weekly movie was the big attraction at the school. Many of the young men and women attended regularly.

I believe that the larger the school, the less community development occurs which is sparked by the leader of the school. Operating a boarding school with all its problems and personnel changes take most of the time of the administrator. Trying to keep the teacher positions filled at Denehotso was a large problem. The school housing was poor, the roads were horrible, and the common everyday conveniences such as water, lights, heat were often absent. The school was located in an extremely sandy region of the reservation.

An example depicting the difficulty in obtaining personnel for the school is as follows: We had a vacancy in the classroom. The Gallup Area Office hired a man from back East to fill the position. He stopped at Gallup and got instructions on how to reach Tuba City. He was to travel west on Highway 66 until he reached Flagstaff. He was to proceed north on Highway 89 until he came to the Tuba City turnoff. We were alerted as to his coming and had his quarters ready. He didn't show up and everyone became concerned about him. We learned several days later that when he got to Winslow, a dust storm was blowing. He got so disgusted with the weather and surrounding countryside that he turned around and went back home to the East.

Many teachers were attracted by the salaries but were not sincere in their efforts to help the Indian. These people did not last very long.

Four Years at Denehotso:

We stayed at Denehotso for four years. Our biggest problem was that of reaching our enrollment goal. The councilman and other community leaders helped in many ways. They accompanied us on hogan visits, spoke well of the school program at their meetings. The community helped with many school projects involving labor.

One spring the wind was particularly bad. The school's water tank was starting to lean because the wind was blowing away all the dirt from the foundation. I made a work request and sent it through the proper channels but could not get any action. I then turned to the community and asked for help. They responded quickly. With the aid of a dump truck, much stone and clay was hauled to the tank and the tank was righted and the foundation reinforced.

A group of children from California were to visit our school durigg the Easter weekend. Each Navaho boy and girl were to have a white boy or girl as a companion. It was agreed before to exchange gifts between these two groups of children. The Navaho girls decided to make Navaho dolls for their companions. My wife undertook this project. We got help from many of the women from the community in the methods of making Indian dolls. Some of the men of the community got into the act of making miniature jewelry for the dolls. When the project was completed, the dolls were beautiful. I would guess the value to be at least $10 apiece on the open market. Incidentally, the white girls from California were thrilled beyond words with their gifts.

We had a weekly club program at the school for the students. My wife, another teacher, and myself taught some of the boys and girls square dancing. This information got to the community and some of the young people out of school expressed a desire to learn square dancing. Many of the school employees showed an interest in this too. A square dance program was activated with good participation from the community and school personnel. We danced one night a week.

Our work with the community in development projects were very limited. We were primarily involved with educating the children. We invited the parents to visit the school, observe in the classrooms, dining room, and dormitories. We invited them to Christmas programs, Easter egg hunts, and other similar activities. We had a good working relationship with the community.

THE PEOPLE ACCEPT US

by

Patricia L. Kukulski

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by

Patricia L. Kukulski

When we first went to Rock Point, the Navaho people asked the Farm Extension Agent (a Navaho man) if they kept their children away from the school, would the new white teachers go away. This was not much encouragement for two young Eastern teachers. Our love was great for the people and the land and we were not too easily discouraged. However, I must admit at this time there were many nights I cried and cried for my own people and friends who loved and wanted me.

We worked long and hard getting children in school. We filled the school very slowly the first year. The second year wasn't too much better. There were no truant officers or police to help in such matters. You had to convince the child that he should go to school. The parents left this decision to each and every child. I am sure most of us would not have attended school as regularly if we had not had a faithful parent insisting on such. About spring of that year one of the Navaho dormitory matrons came over to our apartment and said, "Al, I don't know how to tell you this. I didn't believe it either but, there is definite proof from the children that your most trusted Navaho man employee has raped a school girl."

This man was not a native of this community but he had been so faithful to the school and was an excellent worker. His personality was of such a cheerful nature that he was quickly felt to be an excellent person to be with the school children. We were so completely surprised by this that we almost hesitated to act either way.

Al called his superintendent and told him of the situation. This man's wife was the cook at the school. She was detailed to sleep in the girl's dormitory on Saturday night. Her husband knew this. He knew she had been sneaking out after Al was sound asleep. He then was going in and bothering the girls in our dormitory and especially had he acted in a completely unaccepted fashion toward this one girl. The superintendent told Al exactly what he should do. Al followed instructions to a letter. The employee was given a letter telling him of the accusations. The girls told their stories one at a time and the stories were written down as they were told and then the girls signed these statements.

The school officials put the employee on leave without pay and let him stay in his government quarters for two solid months. During this time, he went from hogan to hogan telling stories to the Navaho people. At the end of this time, Al was informed that the community was holding a trial and that it would be held in the school dining room. This employee's wife prepared quite a "feed" so lots of people would come that day. (She had been told not to do this.) When this was reported, Al was told to just let it go.

Our school superintendent was the only B. I. A. official who came to this meeting. The trader and his wife came "to stand by us in our hour of need." However, they did not actually go to the trial but stayed in our quarters and kept our children. They felt it was wrong and the trader had never interfered with government policy or our school. He knew if he went to the meeting he would do just that. So he did not go in the room that day.

We walked in our school dining room and faced a "jury" of Navaho men. They were all the bootleggers and trouble makers of Rock Point. Not one of these men were fathers of any of our school children. This was all that cheered us on that bleak day. The leader of the "trial" was not even from our community but from quite a way off. To our utter amazement, the facts were completely changed. Our superintendent stood once to speak and he was told to sit down. They said they would call on him if they wanted to hear from him. He sat down. He was not called on again. The girls were called in one at a time and each in turn denied any knowledge of such a thing. We later learned the cook had threatened them if they did not do this. Al was then called on to tell the group his side of the story. We felt no change in the crowd.

Our hearts were beating ever so fast. Here stood our years of hard work and all that we believed to be right, and yes, our very school system and what we had tried to teach the children, trembling at the very foundation. This surely was a value that stood between and was recognized by us all--Indian and non-Indian. The crowd was tense and quiet. The clock seemed to stand still while we prayed for God to come even nearer and show these people that we were doing only what must be done for the good of their children.

A small scared voice suddenly said, in Navaho, that what has been done here today is wrong. The voice said, "The principal speaks the truth. The Navaho cook and her husband lie." The voice told the people that we loved their children and did only the things that were right for them. The people listened. Now, you could hear a pin drop on the floor. The voice was in the body of one of the school employees, but the words that came from that body must have been truly been put there by God. It took much courage for this person to speak and stand alone on an unpopular side.

After she finished, all the Navaho people walked quietly from that room. From then on, Rock Point Community worked with us. The school filled beyond our hope. Another teacher had to be hired and several more Navaho workers. Many of the trouble makers joined in and sent their children to school. Several of them became our best helpers in that community.

Our trial ended and never again the thirteen years we spent among the Navaho people did we have trouble with them in any community. We found them to be very wonderful people with which one could live and work.

AN INTRODUCTION TO THE ENGLISH SPEAKING WORLD

by

Patricia L. Kukulski

AN INTRODUCTION TO THE ENGLISH SPEAKING WORLD

by

Patricia L. Kukulski

The Navaho child of Rock Point began his or her schooling at various ages. It was our dream to get the people to send their children to school at the age of six years. This was not always the case. In fact, few of the children during our first years there were six years of age. Some of the beginners were thirteen and fourteen years old.

I have often found myself crying with the parents at the time of parting with their children for the school year. After our own children came to this point in their education and we sent them away, then we fully understood the impact of such a parting. After the Navaho found out we loved their children, they did this with greater ease.

All the children who spoke no English were put in my room. The first few weeks of school were most difficult to teach them when I first began teaching Navahos. I generally had no more than thirty students. This helped me quite a bit as we had to do all the cleaning of the classrooms, the carrying of the coal for the old stove, and numerous other little extra things.

Learning to speak English seemed quite remote that first day of each school year. There were other more pressing problems. Most of the students had never slept in a bed, eaten food such as was served at school, walked on wooden floors, used a toilet or taken a shower, worn underclothes, worn regular dresses, and had had their hair cut (including many of our boys). I could name so many strange and frightening things that faced the little Navahos. We faced each other literally, but two different worlds faced each other, too.

I had several things that might interest them in the room. I had pictures of their own people around the room, a sand table, clay, Navaho dolls, stuffed animals, colors, pencils, and other things of interest to them. But a sad heart recognizes no comfort in those early hours. Some children sat quietly in their seats, others sobbed, and some cried, "Shi-mah, Shi-mah, huccoll (My mother, my mother, come here.) But I soon learned enough Navaho to speak to them a little and assure them all was well. I practiced with them on some simple direction in English. One year a little boy by the name of Jonah Whiskey Son came in my room. It was his first day and I decided to try to teach them what "Stand up and sit down" meant. I stood up and said, "Stand up." I sat down and said, "Sit down." I repeated this several times. The children caught on and together we stood up and sat down several times. That is, everyone but Jonah Whiskey Son. He didn't move after awhile. I asked him in Navaho why he would not move. He burst forth with an answer that was spoken so quickly that I went to get the cook to help me understand what he was saying. He told my interpreter that I should make up my mind. Either we stand or we sit. He was tired of doing both. That was the end of that English lesson for that day. I laughed so hard that the day is still fresh in my mind.

It was not only our job to teach but we were expected to fill the school. In an urban situation, this is not a problem. In fact, generally there are too many children for the school. School was to begin the day after Labor Day in September of 1949. One student appeared for school. Al had worked hard to register children. He had registered some twenty children previous to this day but time meant nothing to them and they had paid no attention to the day school was to begin. We then decided to take a census and determine the potential number of school children in this community. We even had trouble doing this. Natani Tso, when asked how many children he had from the ages of six to eighteen, said he had none. The children were hiding behind the family wagon and all around the land near the hogan. We could see their little heads and bright eyes peeking at us. He said, "I do have nice pumpkins and I want you to have some." So back to the school we went with lots of pretty pumpkins and no children. We taught part of each day and the rest of the day we spent recruiting children. We did this until late October or early November. The school was filled each year but the first few years were most difficult. Later the children came readily to our school and we had a three-teacher school at Rock Point before we left.

One little girl by the name of Alice Begay wanted to come to school very badly. We went for her three years in a row. Each year her old grandmother told us in Navaho that Alice was the one who must lead her around as she was blind. We tried to reason with the old woman. We said, "Don't you want Alice to have an easier life than you have had? Donft you want her to be able to work and earn nice clothes, shoes, and lots of good food?" The old woman said, "All I want is plenty of food in my stomach, a warm hogan, and Alice to lead me about." She stood firm with this argument. We went to the hogan many times but never were we able to reach the grandmother as far as sending Alice to school. When Alice was eight years of age and August was near the end, we had been to her hogan many times to try to get papers signed for Alice for that September. She was such a happy child and always ran and held my hand and showed how much she liked both of us in many ways. Her folks were friendly and wanted her to go to school, but grandma was on welfare and controlled the purse strings. So the family could not and would not go against her.

Word came to us that we must go to Alice's hogan two days before school began. We knew something had happened but we were totally unprepared for what we found. Alice wanted to come to our school so badly that she had taken her grandmother up on a little hill and run away from her. Thus she let the old woman fall. It was sheer luck the old grandmother was not killed. Alice told us if her grandmother could no longer walk, she would not need her to lead her around. The grandmother permitted the family to sign the papers that very day and she let Alice get a pair of shoes, a new dress, and other things she needed at the trading post. It was a radiant beginner I had that fall.

We tried several things with the community in the hours we were not with the children. I must say here in all fairness though that our first love was and is the children. We were there to teach the little ones and we felt this must come first.

We opened our washrooms and showers to the community. We made posters and told the people on them that they would be given all the soap, towels, and the water needed for regular baths. They responded quite well to this. The women were permitted to use the tubs and the washing machine (gasoline) when the school was not using them. The ladies of Rock Point were always interested in my needle work. So I opened classes for them and taught them to crochet and knit. They all loved to embroidery. The school children helped me here. I had taught them to do this before and they helped with all the adults. This pleased the women. Later they taught me to weave some and welcomed me in their hogans to practice on their rugs.

The adults were always welcome in the classrooms and often they came and spent at least one half a day at a time. The ones who could not write would be given paper and pencil and they would practice writing their names with much patience. I often gave them a reward for their effort and this pleased them. Some of the parents liked to color and I gave them crayons and paper. They spent many hours with their children and entertaining themselves in this way. This encouraged the children to work better and take a greater interest when they saw their parents doing the same kind of work.

We had Bingo parties at the school now and then. The Navahos dearly loved to play Bingo. Everyone worked on these parties and the trader was always there to help the school and the people of the community any way he could. During the years we spent at Rock Point and later when we moved to Denehotso this man and his wife (Mr. and Mrs. Arvil T. Witt) were a constant help to us. They have spent many years among the Navaho people.

Our most successful project ever was the weekly movie. This was a sheer miracle each week by the time we got it started. The light plant never wanted to work right. Al, our Navaho school attendants, and Mr. Witt would work on the plant to get it running. It was an old Fairbanks Morse and in very poor condition. If it ran, we all gathered in the school hall. The children sat on the floor and the adults on folding chairs. (Otherwise, we could not have all been seated in this hall). There was no heat in the hall either. We all waited anxiously for the good western which was probably twenty years old. Usually, the projector would then go haywire because the current was not steady. After awhile, Al generally could fix the projector and the movie was shown. This was the highlight of the week as far as the school children were concerned and many of the adults felt the same way. They would come miles in their wagons and on horses for this entertainment. When the Indians and the white people fought, the children always clapped for the white man. This was beyond our understanding.

One day Al asked an older child why they did not clap for the Indians since they were Indians themselves. He replied, "We not Indians--We Navahos!"

Our biggest problem was how to pay for the films. At this time, the government would not pay for movies for the children. (They did at a later date.) The principal of the school was responsible for the payment of such an account if he wanted to have movies for his school children and people of the community. Three years went by and we tried many things to make money for this activity. We held Bingo parties, we went to other communities and showed our films, and had other money-making projects. But, each year, we ended the year by owing at least $100 for films.

Some of the older girls and I decided to have a home economics club and as our project, we popped popcorn and sold it. The trader said he would sell us pop at 5 cents a bottle and this was cheaper than he could buy it. This was quite a job for the girls and myself. But every Wednesday, we popped at least seventy-five bags of corn in our pressure cooker.

I had heard of the TV program of QUEEN FOR A DAY and Al and I decided that if I could get on the program perhaps they would give our school a movie-sized pop corn machine. So that summer we went to California with this in mind. I was QUEEN FOR A DAY and Rock Point School received the movie sized pop corn machine! One whole day we celebrated with the children and the community by popping corn and eating it. The program gave us a year's supply of corn. A woman in Florida had heard the program and sent us 5,000 pop corn sacks. By then our 10,000 watt Whitte light plant had arrived and it carried the machine fine. From then on we had movies with no worry. The people were so proud of this machine that on a recent visit to the school, we were shown the machine and it looks as though it were new.

Christmas was something that seemed natural for the children to learn about. But then we were confronted with the problem of what to do Christmas morning for the little ones in our dormitories. There were many of these children and we could not afford to buy them all gifts. Our prayers were answered by a man in California. A special truck arrived way out there at Rock Point. The children were so excited they couldn't eat. The truck brought each child in our school not one but three big gifts each! Our trusting little hearts said there is a Santa Claus--there is! Each girl received--with her name on the tag--a great big beautiful walking doll, a stuffed animal for her dormitory bed, and a series of games. Each boy--with his name on the tag--received three big gifts. He got a big Tonka truck, a stuffed animal, and a holster set. It was a blessed Christmas for the children and we all had a big dinner for the community. From then on, we wrote many people and asked for gifts at Christmas for our little ones. We even wrote Jack Benny one year.

The children took great pride in their school as did we. I taught the adult workers at the school to do textile painting and we made lots of nice curtains for the school. Al trained the Navaho attendants to keep the school plant in excellent condition and the children delighted in helping any way they could. We were all a team and enjoyed being so. (The curtain making and cleanliness has carried on through the years and many of the hogans in that area reflect this now.)

Our school children lived with us until they were ready for the fourth grade and then we had to send them away to other schools. Yes, our Jonahs and Alices and others left us in due time but not without a part of us going with them. All we can ever leave on this earth is the part of us that we teach others. We shall always love the people of Rock Point, Arizona, and their children.

A BRIEF OUTLINE OF CULTURE AND CUSTOMS IN A TRADITIONAL HOPI COMMUNITY

by

Eleanor Crooks

[illegible]

COMMUNITY ORGANIZATION AND SOCIAL STRUCTURE IN A TRADITIONAL HOPI COMMUNITY

by

Eleanor Crooks

"Hopi traditional culture is a complex, closely integrated whole built around a core of beliefs and practices that give it remarkable qualities of stability and endurance."[1]

The Hopi community consists of small, permanent towns which are really face-to-face groups in which everyone is related by kinship and religious ties.

Everyone, including children, has his own place and a personal role in the organization of the community. No one is inferior to another. Because leaders must get unanimous consent from the people, everyone is personally responsible for the welfare of any decision. It is their "social responsibility" to be so, for "we all help one another" is the Hopi code. Ruth Thompson explains it this way:[2]

> The Hopi Code stresses that the individual is merely one unit in a complex social whole which can function harmoniously only through the individual assumption of complete personal responsibility as a member of society and not simply as a separate and independent unit.

The leaders of a traditional Hopi community are the Ceremonial Chiefs. Their constitution is unwritten; it is the religious tradition. The social structure is held together by sanctions internalized in the individual, not by statute law or force.[3] There are no policemen, no truant officers, no adult leaders or youth organizations in Hopi culture. Practically all of the important social influences are provided by the parents and the maternal uncles; the latter having more power over the child than the biological father.[4] Threats of supernatural punishment is by far the most important kind of social control.

A Hopi ideal is that of "peace." Individual combat is considered unmanly and is strongly disapproved. Conformity, obedience, hard work, and being good to people are also Hopi ideals. The rewards for living this kind of a life include kindness from others and a long healthy life following the Hopi Sun Trail. Hopis believe that good behavior will bring benefits of supernatural support to the community, while bad behavior or thoughts will have an evil effect on the entire group.[5] They view life as "a harmonious universe in which nature, the gods, plants, animals, and men are interdependent and work together systematically and reciprocally for the mutual welfare of all."[6]

Thus, cooperation is "good," while competition is "bad." The child who wishes to be important, superior, or distinguished is likely to be the subject of much ridicule. Likewise, a Hopi who is "well off" economically is likely to be accused of being a "witch." In order to avoid this bad label, the more economically successful Hopi will give away many gifts to the less fortunate. Therefore, there are no economic class differences.

The basic kinship unit is the CLAN with descent through the female line. Each clan is made up of "matrilineal lineages" descending from a common ancestor.

In each clan there is one house that is considered the permanent home of the clan; the people who live here are considered to be the clan leaders. (It should be noted here that these leaders would be a woman and her brother, as her husband is not a member of the wife's clan.) All sacred property which is collectively owned by the clan is kept in this house.

Every clan has non-human as well as human partners. All clans with the same non-human partners form PHRATRIES. All clans within a phratry are considered interrelated and therefore their members cannot inter-marry. Phratries, then, form super-societies which logically relate the human social order to the order of nature.

Each clan in a phratry may take part in each other's ceremonies, which are basic to the social structure of Hopi society. These rites, which are performed at specific times, "seem to be a key factor in maintaining a balanced system of social control among these Indians and in maintaining high group morale."[7]

BIRTH AND CHILD REARING PRACTICES

A Hopi woman who has just become a mother will follow a definite ritual. All windows will be shaded so that the sun will not come into the house. She will adhere to special dietary requirements which include omitting salt and meat from her diet for four days after the baby's birth. During this time, the father's mother will construct a cradleboard if she has not already done so in which the baby shall spend most of his time. She will also supply blankets and clothes for the newborn.[1] If the baby is a girl, she is especially prized because of the matrilineal lineage in Hopi culture.[2]

During the first twenty days, an ear of white corn is placed on either side of the infant. One ear represents the mother, the other ear represents the baby. On the twentieth day after birth, the child is named and presented to the Sun.

Mother and baby are constantly together during the baby's first year. He sleeps next to the mother and is breast-fed whenever he wants it and for as long as he wants it. He is protected from disturbances of any kind.[3]

The first solid food is given to the baby when he sees some and wants it; usually at about three months of age. The cradleboard is discontinued sometime between six and twelve months of age. It is seldom used after the child begins to walk. Hair can be cut only just before the Bean Dance, which is held in February.[4]

When the child can walk and understand some words, toilet training is begun. He is expected to stop all bed-wetting by two years of age. At about this age he is also weaned although if he is the "baby" of the family, he may not be weaned until five or six years of age. In such an instance, the task is accomplished with the help of the child's playmates, who tease him for acting like a baby. There is no "schedule"; the child eats what and when he chooses and sleeps whenever he so desires. An older sister is in charge of the baby until he is about four years old.

By the time a boy is four years of age, it is expected that he never cry. He is free to go anywhere in the village alone. If he has a younger brother, he may take him along. He will never play with girls, for that would be very improper.

At six years of age, the Hopi boy has considerable obligations. He helps his father and his father's brothers in the fields. Perhaps he will help some relative care for his sheep and cattle. He is expected to run errands, chop a little wood, help pick fruit, and help with the harvesting. In some families, he is expected to get up, run naked to a distant spring, bathe, and run back again, all before sunrise.[5]

His first initiation takes place at seven years of age. It is at this time that he is severely whipped by the Kachinas and suffers disillusionment, resentment, and mistrust when he learns that these supernatural gods are really people from the village, in most instances including his own father.[6]

After the initiation, he is free to take part in the Kachina dances if he so desires. By the time he is eight years old, he is expected to be able to herd sheep alone and if he wishes to do so, he may accompany the men on rabbit hunts. Often, this is the time when he kills his first game. Within a year or so after the initiation, every boy must join one of the religious societies.

A Hopi girl is a miniature mother by the time she is four years of age. She is expected to care for the baby, help carry water from the village spring, and bring in fuel from the wood pile. If she goes to play with other children, she must either wait until the baby is asleep or take her young charge along. By age six, she adds light housework to the above chores.

At eight years of age, the young girl learns how to tend the household fire, run errands, and to grind corn. As she grows older, she must grind more and more corn. A Hopi girl must remain home after she is twelve years of age, where an adult is in constant attendance. By fifteen, she is usually considered an excellent cook.[7]

Punishment, when necessary, takes several forms. The adult will usually begin with the mildest forms and gradually go to the most severe, depending on the resistance of the child. Scolding, ridicule, or teasing are usually employed first. If these ways are of no value, the parent may threaten the child. Threats generally consist of saying that the Kachinas won't bring gifts if he doesn't behave. If none of these techniques work, whippings are employed. This type of punishment is usually given by the mother's brother, not the father. For this reason, the mother's brother is often feared and disliked while there is no fear or resentment of the father. Laziness, stealing, disobedience, stubbornness, and hurting other children are considered occasions for whipping.

COURTSHIP, MARRIAGE, AND DIVORCE

All courtship in Hopiland should properly take place after dark, as any public display of affection is highly disapproved. The girl would sit by the window in her mother's house grinding corn after all of the other members of the household had gone to bed. The boy would then creep to the lighted window and talk to the girl as she continued grinding. If the conversation lasted too long, Mother would tell the girl to go to bed.

Sometimes the girl would meet her lover just outside the door. At this time, sexual contacts were probably made, as Hopi courtship involves "sleeping around" with various partners.[1] There are no guilt feelings associated with these contacts, as sex is not regarded as "sinful" to the Hopi. Parents are usually aware of their daughter's contacts and disapprove only if the man in question is disliked by them. If the girl becomes pregnant, she names the "father"--the person that she wants for a husband. It is customary for the men to pay the women for these contacts. In brief, normal Hopi courtship patterns consist of "many affairs, payment, and full sex relations."[2]

Not only is "sleeping around" considered proper in courtship; it is also approved with certain relatives. A boy could, for example, sleep with his paternal "aunt" without fear of reprimand--as shown by the following passage:[3]

> One of his most satisfactory affairs was with Euella, his paternal "aunt," a young girl related to him distantly enough so that sex relations were permitted, but too closely for marriage to be possible. His relationship, therefore, could have no dangers, except penalties from the American government, and he considered this situation ideal.

He could not, however, have relations with his "clan mother." Aberle states that Don's mother was upset over such a sexual contact "but only because it was a clan mother who was involved--a forbidden degree of relationship."[4]

One must marry outside of his clan and phratry. A single (previously unmarried) person should not marry one who is widowed or divorced. Marriages are usually contracted by the future partners themselves, although parents and relatives--especially maternal uncles--can exert a great deal of pressure. There is no important exchange of durable goods between families but both partners have reciprocal obligations. While the future husband's male relatives weave a white wedding dress for the bride, the future wife must grind a large amount of corn for her husband's family.

The couple first lives in the home of the groom's mother; then they move in with the bride's family, where they stay until their home is completed. This home is almost always near the maternal home.

Both partners are strongly oriented towards his own clan; hence a man will consider his "home" that place where his mother lives rather than the place where he lives with his wife. He pays frequent visits to his mother's home, often staying for extended periods of time.

A husband's duties include providing food, fuel, and clothing, building the house, tilling the fields, shepherding the flocks, and keeping on friendly terms with his wife's relatives. If there are no crops to be tended, the men may retire to the kiva where they will weave blankets, kilts, or belts.

The Hopi woman owns the house and all of its contents. In addition to housework, raising a family, and feeding the household, she sometimes chops wood. If she has any free time, she makes pottery or basketry.

Husband and wife have subtle ways of controlling one another. Both employ scolding and teasing in public to keep the other in line. In addition, each has his own ways. The husband may remain away from home, fail to provide food and fuel, or even strike his wife. Don[5] states that "my greatest power of control was . . . my threat to go back to my mother's house." The wife may gossip about her husband, waste their property, cry about her treatment in public, or deny sexual pleasure. Her greatest control is to "wish for her husband's death, fill his mind and system with bad thoughts and then do nothing to save him."[6]

In order to get a divorce in Hopiland, one has only to get up and leave. It is believed that this gives the man a chance to get out of the 'trap' that the wife may have set for him. Frequent causes of divorce are clan ties, jealousy, and lack of industry.[7]

RELIGION AND WITCHCRAFT

As mentioned earlier, religious tradition was the cohesive force which held the Hopi community together. There was a definite time for every ceremonial; the dates of which were determined by the position of the sun. Each man had specific ceremonial duties to perform; failure to do one's duties properly would bring ill-fortune to the entire community.

Of major importance to the ceremonials were the Kachinas, the symbols of "eternal value and embodiment of the universal Law."[1] Kachinas were supernatural figures who came in answer to prayers, bringing good luck. They would sing and dance in the plaza and give gifts to the good children of the village. If a child had been bad, he was visited by the Bad Kachina, who threatened to carry him off and eat him. After a boy went through the Kachina initiation, he no longer received any gifts.

Fear of witchcraft is a strong sanction in maintaining social order in the Hopi culture.[2] A young child in Hopiland is warned of three dangers: witches, evil spirits, and Masau'u, the good of fire and death. Any feelings of aggressiveness or mistrust are blamed on witches. While good Hopi are one-hearted, witches are two-hearted--having both a human and an animal heart. They are capable of bringing both illness and death. A famous Hopi describes the witches thusly:[3]

> They were very unfortunate but powerful people, members of every race and nation, organized into a world-wide society . . . able to postpone their own death by taking the lives of their relativess. They were mean, fussy, easily offended, and forever up to mischief.

The "identity" of the witches were usually unknown, although they were sometimes named by the Shaman or by a dying victim. A seemingly very kind next-door neighbor or even a member of one's own family might be a witch. For this reason, it was important to be kind to everyone. The aged and the rich were the ones frequently accused of witchcraft.

Death was not only caused by witches; it was also caused by "bad" thoughts--thoughts concerned with the dead, the underworld, and the like. Such thoughts, it was believed, lead to destruction of the will and, therefore, susceptibility to illness and death.[4]

The death of a child, on the other hand, was believed caused either by witches or by the breaking of some taboo by a member of the family while the mother was pregnant. It was believed that dead children return to the parental home and wait to be reborn into the body of the next child. If a boy died, he would be reborn a girl, and vice-versa. If no child was born, the spirit of the dead child would accompany the mother to the underworld.[5]

So great was the fear of death that if a person had any contact with a corpse, he had to undergo purification rites before returning to his normal way of life. In spite of this fear, it is believed that the dead become Kachinas which represent all that is "good."[6]

FOOTNOTES

CHAPTER I

[1] Laura Thompson: *Culture in Crisis: A Study of the Hopi Indians*. (Harper and Brothers, 1950), p. 185.

[2] Thompson, p. 126.

[3] Thompson, p. 74.

[4] Wayne Dennis: *The Hopi Child.* (Appleton-Century Co., New York, 1940), pp. 182f.

[5] David Aberle: *The Psychosocial Analysis of a Hopi Life History*. (University of California Press, 1951), p. 30.

[6] Thompson, p. 66.

[7] Thompson, p. 98.

CHAPTER II

[1] Dennis, p. 31.

[2] Thompson, p. 103.

[3] Thompson, p. 104.

[4] Dennis, p. 35.

[5] Thompson, pp. 40f.

[6] Aberle, p. 38.

[7] Thompson, pp. 40f.

FOOTNOTES

CHAPTER III

[1] Aberle, p. 13.

[2] Aberle, p. 51.

[3] Aberle, p. 59.

[4] Aberle, p. 46.

[5] Aberle, p. 68.

[6] Leo W. Simmons (Ed.): Sun Chief: The Autobiography of a Hopi Indian. (Yale University Press, 1955), p. 273.

[7] Aberle, p. 14.

CHAPTER IV

[1] Thompson, p. 79.

[2] Thompson, p. 74.

[3] Sun Chief, p. 120.

[4] Aberle, p. 19.

[5] Aberle, p. 20.

[6] Aberle, p. 19.

PART II

ADULT EDUCATION

ADULT EDUCATION: FROM AN INDIAN'S VIEWPOINT

by

Anna Moore Shaw

ADULT EDUCATION
(From an Indian's Viewpoint)

by

Anna Moore Shaw

A tremendous and significant change has been slowly taking place since the days of our ancestors. The Indians are cautiously crossing the bridge of transition from the old culture to a new way of life.

In the early days before the coming of the paleface, the Indian was satisfied to roam, hunt, fish, gather berries, roots, and herbs. Nature was his teacher and life was at a slow pace.

The days of slow motion is over and Jet Age is here to stay. The Indian has awakened to the fact that he must rise up on his feet and meet the challenges of an ever-changing world.

It is understandable why the Indian has been slow to grasp new ideas, and to think for himself. Reservation life has isolated him from the outside world. He has been made a ward of the government. The proverbial, "The Indian is a savage, he can't be educated" has been used as an excuse for the "Great White Chief" to take care of him and manage his affairs for him. The Indian was thoughtlessly deprived of his rights and responsibilities as an American citizen. He was made to feel useless and an alien in his own native land, the home of his forefathers. Frustration enveloped the Indian and his proud spirit was broken. "I'm an Indian, I can't do anything," he cried. So he resigned himself to the reservation, thwarted and reserved.

There came a day when fate was to change his attitudes. The Indian awakened to the realization that danger of war threatened his land. The Indian lost no time and on his own volition signed up to join others in the service of his country. Then a second World War broke out. He was too old to join but his young son, also willingly, signed for service. Again, the Indian fought side by side with his white comrades. He became aware of a unity of purpose; his involvement with his comrades to fight for a common cause. It was there that the Indian discovered he was accepted, that his white comrades were no different, only in the color of skin and language. He was overwhelmed with joy and his hurt pride was gone. His proud spirit returned for he had proved to himself and to the world that he, too, was endowed with courage and a gift of dexterity, placidity helped him in the trenches, fox holes, and steaming jungles. Indeed, his native tongue harassed the enemy who could not decipher the secret code in the Indian tongue between the points of conflict. The Indian became a very valuable man to his superior officers. His hand-to-hand combat was most outstanding and his conduct was above reproach.

But what has past history got to do with Adult Education? It has a great deal to do with it. The historical background was reviewed to show a beginning of preparation. In the boot camp, an involvement brought about by love of country to cooperate and participate with his fellowmen to achieve peace; also an understanding and close relationship was made. This did not happen over night. It began on the reservation where he met frustration and other trials. It took two great world conflicts to ease the tension and barriers that surround groups of races with different color and origin.

Adult Education is like a boot camp--a place of training for the future. May we take full advantage of it and prepare ourselves for the service we will do for others.

Life will have more meaning and more zest when we serve our community, State, and Nation. It means education is the key to a useful life.

The Indian has a rich heritage which we may contribute to mankind. We, too, have exotic songs, stories, and traditions to be revived and preserved.

It is humbly hoped that this paper will show the many stimulating ideas and challenges received at the Adult Education class which motivated the writer to try her hand at writing.

The many fine qualities impressed us very much and it is with this thought on my heart that I have tried to show the many ways we can have to put our learning into good use--enthusiasm, determination, understanding, compassion, advancement, time involvement, organization and needs. A big "thank you" to our beloved instructor and all his resource people.

A STUDY OF VALUE CONFLICT

by

Eleanor Crooks

A STUDY OF VALUE CONFLICT

by

Eleanor Crooks

When an Indian child enters school, he finds himself forced to live in a new world--often away from home and the security of relatives. At this school, he is subjected to much fear and confusion. He may have been brought up to fear or hate whites; considering them deceitful, domineering, and proud. He may have even had the job of warning the village when a white person was approaching. Now he finds himself in the middle of many whites who are determined to teach him "white man's way". He finds himself caught in a clash of values--white man's versus Indian's. He is taught to compete rather than cooperate with his fellow students, for that is the white man's way. He is punished if he is late to class; yet how can he be expected to know the meaning of "time" when it is a totally new concept to him?

The values which seem to cause the most conflict, however, are those concerning sex and religion. In this paper, I hope to illustrate this point. Unless otherwise noted, all quotes will be from a book entitled, Sun Chief: The Autobiography of a Hopi Indian. In my opinion, this book is an excellent example of the confusion faced by a bi-culturally oriented individual. The person in question is Don Talayesva of Oraibi, Arizona--a village in the heart of the Hopi Reservation.

Don began school when he was nine years old and stayed in school until he was nineteen, at which time he had completed a sixth-grade education. With the exception of the first two years, all of Don's schooling was in boarding schools.

It was while Don was at boarding school that his troubles began. He learned that boys and girls never swim together, for they must never appear naked before one another. He was told that sex was "sinful." He witnessed the severe punishments handed out to older boys and girls for sleeping together. Yet "sleeping together" was the normal courtship pattern in Oraibi. Although masturbation was openly practiced and at times even encouraged in Oraibi, the YMCA manual that Don read said that such practices not only ruin your health but also cause insanity. He noted, however, that many boys masturbated in spite of these warnings, and furthermore "didn't seem to mind being seen doing so."

In 1906, at age 16, Don was sent to a boarding school in Riverside, California. This was the time when Don suffered the greatest effects of the clash between Christian and Hopi religious ideals. This was also the time when his strongest wishes were that he could be white. He dressed in fancy white man's clothes and kept himself busy with various activities such as debating, dances, socials, athletics, YMCA activities, and the like. He made at least a superficial attempt to be a Christian; probably because he felt that Christianity would help him advance to white status, as shown by the following quote:

> At that time, I was half Christian and half heathen and often wished that there were some magic that could change my skin into that of a white man. (pp. 116f)

In school Don's attitude towards sex "was shadowed somewhat by the Puritan ethic" (Aberle, p. 48) and his sexual activities were limited. However, on the first day that Don and the other boarding school children returned to Oraibi--where sexuality is not considered shameful or sinful--he initiated sex relations with his school girlfriend, Mettie. " (Now) I was not afraid to do it, because we were back among our own people . . . we were now free from the school officials and back with our uncles and fathers" (p. 133).

In spite of his strong desire "to change my skin into that of a white man" at seventeen years of age, by nineteen--after returning to Oraibi--Don "wanted to become a real Hopi again--to sing the good old Kachina songs, and to feel free to make love without fear of sin or a rawhide" (p. 134). He then had to learn the customary techniques for Hopi life which he failed to learn as a youth; he had to go through initiation into Hopi manhood and to learn the ceremonial dances. Indeed, he even had to learn how to think like a Hopi again!

After his initiation, Don made the following comment:

> I had learned a great lesson and now knew that the ceremonies handed down by our fathers mean life and security, both now and hereafter. I regretted that I had ever joined the YMCA and decided to set myself against Christianity once and for all. I could see that the old people were right when they insisted that Jesus Christ might do for modern whites in a good climate, but that Hopi gods had brought success to us in the desert ever since the world began. (p. 178)

As Don settled down to Hopi life, he had many misfortunes which he considered the work of witches--sickness, death of all of his children, poor crops, and the like. Finally, he adopted a son which changed his life. He now considers himself a happy man.

His bitterness towards whites is worthy of note:

> We might be better off if the whites had never come to Oraibi . . . Now we have learned to get along with them, in a manner . . . (p. 380)

> I resented the way they (missionaries) meddled in our private affairs, encouraged strife among us, destroyed our Hopi way of life, and brought on droughts and disease. While they pretended to care for our welfare, they made us feel that our gods were idols or devils, and that we were no better than dung . . . I despised them for insulting our Kachinas, for interfering with our ceremonies, and for using their cheap gifts as bait to tempt weak-minded Hopi off the Sun Trail. (p. 299)

As Don speaks of the future of his people, his words reflect pessimism:

> Misfortunes, strife, sickness, and death are our greatest problems. I fear them more than anything else and sometimes I doubt whether anyone will be able to destroy these powers of evil, unite us into one race, and restore the good old Hopi life. (pp. 379f)

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DEVELOPMENT OF CURRICULUM IN A BOARDING SCHOOL TO BEST PROMOTE THE EDUCATION OF THE INDIAN ADULT

by

Bernadette A. Galvin

Ruth Knickrehm

Javene Gregg

DEVELOPMENT OF CURRICULUM IN A BOARDING SCHOOL TO BEST PROMOTE THE EDUCATION OF THE INDIAN ADULT

by

Bernadette A. Galvin
Ruth Knickrehm
Javene Gregg

In this paper we are attempting to provide for the increase of idealism rather than materialism, and to provide the Indian student in a boarding school situation for a richer more meaningful adult life. In order to clarify the past and present situation, we state the following as problems:

1. Lack of interest and knowledge on the part of the student as to her future plans.
2. Lack of parental interest and support.
3. Little understanding by the classroom teacher as to the problems and needs of the adult Indian.
4. Lack of on-reservation summer programs to adequately provide constructive work for our youth.
5. Attempting to meet the needs of students from varied tribes and backgrounds in a single classroom.

DEVELOPMENT OF CURRICULUM IN A BOARDING SCHOOL TO BEST PROMOTE THE EDUCATION OF THE INDIAN ADULT

Children and the Home

by

Ruth Knickrehm

This is a hypothetical presentation of some of the units taught to girls of all tribes in our Home Economics Department.

We try to plan our units to give the girls a good foundation for future life work. We wish to present ways our units may be carried on in adult life or the future of our students.

We find in working with our students:

1. Students who come from good homes with interested parents have the desire to do well and they are better able to cope with school problems.
2. Students who come from broken homes, or undesirable homes, have many problems; they are worried, frustrated girls who get into trouble, give up, don't try.

We also know that our nation will be just as good as our homes and people make it.

Unit: Children and the Home:

Every child should have the right of a good home. Homes will vary with people who make them. Our homes can be humble, average, or elaborate. We may find good homes in all of these or bad homes in each kind.

Each home needs furnishings suitable for the family living in it. All homes should have love--feeling of security--cleanliness--cooperation and consideration.

This is a list girls have suggested for good homes:

Good homes of today and tomorrow need a good father and mother who are keenly interested in the home and its improvement.

In addition:

1. Parents should be healthy and practice health habits.
2. Both parents should have the same amount of education--at least high school or vocational training in more than one trade.
3. They need to practice thrifty living.
4. There should be orderliness and right care of belonging so that things last.
5. Cleanliness and sanitary measures should be practiced by whole family.
6. Religion of father and mother should be the same. They need to practice regular church attendance, belong to church group and have children take religious instructions.
7. Leisure time should be spent in an enjoyable and profitable way as:
    a. Belong and take part in worthwhile community clubs (both parents and children).
    b. Attend good programs--movies, etc.
    c. Regular church attendance and live up to teachings.
    d. Read good magazines, books, papers.

e. If musically inclined, continue playing their musical instrument in community band or sing in community or church chorus.

f. Cooperation of all family members is important. This needs to be taught when children are small too.

g. Loyalty, honesty, politeness, industriousness are important virtues for all family members. Start little children out young--parents need to be good examples.

h. Family needs to plan for the future--with savings, insurance, schooling, good job with pension, etc.

i. Every home needs rules and regulations by which the family lives--it is the duty of parents to teach their children to live right and to learn to follow regulations.

j. It is the business of every family to be a good citizen and be proud of our country by obeying laws, etc.

k. It is the duty of all family members to keep their homes neat--attractive inside and out--and to help make the community a good place in which to live.

These are ways adults may help to carry out above traits:

1. Keep home neat, clean and attractive. Home should be kept within couple's income. Be careful to locate in a desirable community near their work, school, church, store, or shopping center. Also it should be within reach of doctors or health service.

2. Home should be furnished at least with minimum of furnishings for healthy living. This will vary with work of father and his income.

3. It is the duty of parents to practice sanitary ways of living--clean, neat yards as well as inside of home. Proper disposal of garbage, screens on doors and windows, etc.

4. It is the duty of parents to have health checkups, vaccinations, etc., and to keep track of children's health record.

5. Parents should have each child's birth certificate in safe keeping.

6. It is the duty of parents to feed children regular healthful meals, properly prepared.

7. Children should be clothed for the weather or season of the year--mother should keep clothing clean, repaired and properly stored.

8. Parents should have magazines and books desirable for children and guide children in use of the proper ones--not spend money foolishly on cheap, undesirable magazines and books.

9. If near library services, children should be taught proper use and care of library books. This will prevent the destruction of library books and magazines later.

10. Much stress must be put on respect for other people's property, beginning as small child, continue through life.

11. Children should be taught proper care of toys, books, clothes, etc. They should not be allowed to throw things away or destroy them. This includes food, clothes, all furnishings.

12. Parents need to teach courtesy, respect and politeness to elders by children.

13. Parents need to give their children love, understanding, and a feeling of security.

Helps for Community and Parents:

1. Belong to extension clubs and community organizations.
2. Use of public library or traveling libraries.
3. Story hour centers:
    a. Where grandmothers tell stories or teach songs of their time--along with younger person teaching present day songs.
    b. Where music is taught--singing or toy orchestras.
    c. Sewing clubs:
        (a) Weaving lessons by older people
        (b) Sewing of various types with special leaders if group is interested
4. Health centers give a home nursing course.
5. Hobby clubs:
    a. weaving
    b. pottery making
    c. painting
6. Nursery schools for little children.

DEVELOPMENT OF CURRICULUM IN A BOARDING SCHOOL TO BEST PROMOTE THE EDUCATION OF THE INDIAN ADULT

The Boarding School Years of the Young Girl

by

Bernadette A. Galvin

Developing a curriculum suitable for the boarding school student, as well as any student, must serve a two-fold purpose. It must be of an immediate benefit and interest as well as having a long-range goal. One of the big problems, of course, is the shortage of time and the number of areas needed to be covered.

In this paper, I am primarily interested in the general field of home economics and specifically in the areas of the home, and the care of one's person and clothing. First, the home. We often stress the need of a student in a boarding school situation to become acquainted with the various modern labor saving devices; floor polisher, garbage disposal, washing machine, vacuum cleaners, and the like used in the care of the home because of necessity and importance. However, it would seem to me that we would and should also cover the problems of the student, who upon completion of her schooling or shortly thereafter returns to the reservation where these modern conveniences are the exception rather than the rule. Since eventually almost 50 per cent of our boarding school population does return to their reservation home, the study of the problems concerned with reservation living looms rather importantly. In this area, it would seem that the study of the utilization of the facilities available would be an important part of any home economics curriculum. For example, the use of the yucca plant as a shampoo is a perfectly acceptable manner of cleaning one's hair. The making of brooms from plants native to the area falls in the same category. Showing approval of these facilities would have a tendency to help the student readjust to and appreciate the old ways and ideas.

By showing how the home can be decorated not only with commerical items but also with the various craftwork made by the numerous Indian tribes, we would be demonstrating not only good taste in decorating but again instilling in the student a deeper appreciation of her rich heritage. This might also be useful in making the parent more aware and interested in the school since, as the child returns home for summer vacations, she would be bringing these ideas with her rather than returning home only with thoughts and ideas not understood or appreciated by the less educated parent. This might serve to bring the child and parent closer together rather than widening the gulf between the two generations, as so often happens when a child goes away to school. Since 31 per cent of the Indian students who drop out of school are withdrawn by their parents, this could be an important part of home economics for Indian students.

Statistics show that approximately one-half of the students will live in a non-Indian community following departure from school. It has been stated that of those who fail to find success in non-Indian communities, 92 per cent do so because of a lack of socio-cultural skills. Therefore, one must continue to teach modern living practices, but we cannot and should not forget those young people who return to their parental homes.

One of the first things a stranger might notice when visiting an Indian boarding school for the first time is the neat, well-dressed and carefully groomed appearance of the boys and girls. Our Indian students are very much interested in their appearance. With showers and laundry facilities close at hand, it is fairly simple for the person with the least desire to be well groomed. However, when the entire water supply is the nearest creek some two miles distant, (or in some more populous areas, the facilities are at the chapter house or school) then cleanliness and sanitation can become a problem. In the average home economics class, we stress cleanliness and frequent laundering of clothes. But we might also mention that a little spotting of the garment might have saved its entire laundering. We might also stress the use of easy to wash, no iron garments that are light in weight, and therefore easily dried and cared for during the cold weather prevalent on many Arizona reservations. As an example, in our child care course, we teach the care of baby clothes. The latest trend in baby diapers is the tailored design--stitched several layers thick into a definite shape. These diapers are most convenient for the young mother living in a warm climate, but they could pose a definite drying problem in areas where the weather is often cold or where dryers are not available. As another example, we might point out the use of "pants stretchers," which are available for men's and boys' trousers. Stretchers afford a saving in both ironing and drying time. When no commercial bleach is available, the sun makes a handy substitute.

Naturally, we stress the importance of the daily bath. But in many areas of our reservations, this is improbable if not impossible, causing some unhappiness on the part of the student when he or she returns home. As does the absence of many grooming supplies, which for the past months or years at school were considered absolutely necessary. Along this line, I usually talk to my classes about the many substitutes for commercial grooming supplies. Baking soda makes an excellent toothpaste, table salt or epsom salts mixed with water makes a fine facial preparation; the beaten white of an egg is even better. Also, there are several home mixtures that make suitable and inexpensive deodorants.

The Bureau of Indian Affairs publication "Housekeeping for Boarding and Day Schools" is an excellent source of information for the teacher of home economics, as well as instructional aides in Indian schools. The author, Mrs. Nell Bibo, states my feelings rather more eloquently than I might:

> "Correct attitudes must be developed and maintained if children are to make the household experiences they have in school a part of their living pattern . . . Satisfaction is derived from an orderly, clean, attractive home-like atmosphere. Self-expression is possible in housekeeping . . . Correct home-living experiences help to develop social competence in children. They soon learn that their personal appearance and the attractiveness of their homes and yards are important factors in the neighborhood of which they have become members. Desirable long-time goals can only be achieved by helping children attain that which, at the time, is within reach. Pride, faith, loyalty, cooperation and interest come about as natural steps when the child takes his place as a respected and contributing member of a household . . ."

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DEVELOPING A CURRICULUM IN HOME ECONOMICS TO BEST PROMOTE THE EDUCATION OF THE ADULT

Family Relationships and Career Plans

by

Javene Gregg

As a teacher of home economics, I naturally feel that this field is of primary importance and should be included in the curriculum of any student, boys as well as girls. However, if we keep abreast of the times, we read and hear of the gradual disintegration of "home life" as such, the rapidly rising divorce rate, the increase of juvenile delinquency, etc. These serve as danger signals, or warnings, that all is not well and that some of the old ways of living must be altered.

Our Indian people have the same needs along these lines as the non-Indian, and also require help and counseling. While one might truthfully say that the boarding school is not the ideal place for instigation of changes along this line, this paper is not so much concerned with the place of learning as with the inoculation of good ideas and patterns of thought in the Indian youth of today who will become tomorrow's parents and teachers. With this in mind, I should like to submit several ideas to anyone concerned with home economics programs, for whatever they might be of value to the homemakers of the future.

IDEA I

Provide time for a brief study of each class member's heritage, in an effort to awaken them, as individuals, to an appreciation of what their parents have given them, no matter how small it may be. What constitutes a home? What are some of the characteristics of a good home? What part do I play in the home? Am I a worthy member of my family? These might be a few of the leading questions discussed. This idea might be incorporated into almost any unit of ninth-grade work and might also include the larger aspect--tribal heritage. Interest in other tribal laws and customs cannot help but instill in the individual a pride in his own tribe and their laws, customs, and peculiarities. This sharing might come as a part of the orientation program, or wherever the teacher sees fit. At present writing, the orientation period is directed towards the pupil's new environment at the boarding school, but this above-mentioned change should strengthen the fellowship of students and teachers and provide a basis for future work together as a class.

IDEA II

During the time they must be away from their family, boys and girls at the boarding school must necessarily need to learn how to get along well with each other. Usually, at the tenth-grade level, a class in boy-girl relationships is a part of the home economics course of study. Campus rules are not a part of these discussions but rather the girls' own questions form the basis for consideration. These are many and varied and are all thrown into a common jar, or bowl, unsigned. We use a "group circle" setup while holding discussions which seems to stimulate confidence and trust. We attempt, together, to iron out the little "teenage" problems which seem so big to the inquirer. In this sort of group, we need to try to further the home ties by emphasizing how much of their ideas of "right" and "wrong" are established in their minds while they are still young--by their parents, simple morals, through religious training, or tribal laws and customs. The unwritten laws of society come in for a little explanation. Most often we find that tribal laws are very similar to the current demands of social customs. For example, most tribal laws frown on illegitimacy, as do the contemporary mores. With very little additional thinking, class members can begin to formulate in their own minds the type of conduct that results in happy boy-girl relationships--the kind that leads to love, and the establishment of good home life.

IDEA III

As a follow-up for the above-mentioned class, it would seem worthwhile to provide a chance for both boys and girls to elect a class in family relationships. We provide no such offering at Phoenix Indian High School at this time but it certainly is a much needed addition. In this course, the love and mutual respect a husband and wife should have for each other should always be stressed as the most necessary basis for the establishment of a home. There should also be an understanding between married couples concerning their plans for a family. Boys and girls should both learn acceptable methods of child care and health, and understand how much the early training and love of parents is reflected in the child's behavior. These responsibilities require financial backing and so both parents should understand the "business" of living, such as buying a home or renting, etc. Throughout all the course, the enjoyment of homemaking and home living should be stressed in the "togetherness" with which the family unit operates.

IDEA IV

Possibly as a part of a social studies class, or as a further home economics elective, it would seem worthwhile to offer a class in "Planning for the Future." What types of work are open to the student? How well is he prepared for certain jobs? At present writing, a small amount of counseling is now done with the tenth grade pupils, as he chooses which type of vocational training he should take during the last two years of high school. This proposed class should provide deeper knowledge of job opportunities and a chance to become better acquainted with the work-a-day world through field trips, study and research, and perhaps speakers. Here, too, the student should realize what sort of a plan is followed under the Relocation Department. This class might help most at the eleventh grade level.

IDEA V

In order to supplement the classroom training and provide a chance to actually manage a home, I should like to propose a "practice house" setup for all girls who do not wish to take up a vocation or those who plan to marry soon after graduation. Household tasks are many and varied and the necessary "piece-meal" instruction of the classroom cannot provide the opportunity for timing, correlating, and dovetailing the many phases of homemaking. The responsibility derived from shouldering these tasks should develop a confidence and efficiency not to be gained elsewhere. Whether this "practice house" should be offered as a special summer school program or as a part of the regular school year program would need some thought. If given at the eleventh grade level, it would give students valuable experience as home service employees or as a young housewife and mother. The lack of this knowledge seems to be the cause of many unhappy homes today. With greater ability and efficiency in the mechanics of the home, the mother should have more time for the training of children, as well as the companionship of her husband. Too little time is now given to these most important phases of life.

AN ADULT HOME ECONOMICS PROGRAM FOR ROCKY BOY'S RESERVATION

by

Avis A. Stapleton

AN ADULT HOME ECONOMICS PROGRAM FOR ROCKY BOY'S RESERVATION

by

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A contract between the Extension Service of Montana State College and the Bureau of Indian Affairs for a half-time home demonstration agent was negotiated in 1959. The position was filled for six months, vacant for six months (the same person returned for four months following this period) at which time, 1961, I assumed the job. This paper will discuss the procedures for setting up an adult program; including the history of the reservation, some background information, methods which can and have been used, evaluation, and future plans for the program.

For over twenty-five years prior to 1916, the "Rocky Boy Indians" wandered over northern Montana and lived as best they could gathering buffalo bones to sell, cutting cord wood for the Army at Ft. Assinniboine, selling their beadwork and all their finery, and foraging for food in the dumps and garbage cans at Helena, Great Falls, Butte, Havre and other Montana towns. Rocky Boy had lead a small band of Chippewas out from Wisconsin and they had migrated to Canada and later down to Montana. Chief Rocky Boy died in 1917 and has no living descendants.

In 1895, as many as could be found were rounded up by First Lieutenant J. J. Pershing of the 10th Calvary and taken to the Canadian border with the promise that "The Great Mother of Canada" had granted them full pardon for earlier rebellions and they would find homes awaiting them in Canada. However, the Canadian people were not at all anxious to keep these people and did little to detain them. Many of them were back in the vicinity of Ft. Assinniboine before their soldier escorts returned and in a short time nearly all were back in Montana.

A few influential persons in Montana and elsewhere became interested in the plight of these homeless people and for years waged a crusade for their betterment. In 1909, about 1,400,000 acres of land in northeastern Montana was set aside for these landless Indians; but for some reason, they never moved to this area. It was later opened to white settlers. In the fall of 1910, these Indians were shipped in box cars to Browning in an attempt to settle them on the Blackfeet Reservation. The Chippewa and Cree were not welcomed by the Blackfeet and made to feel inferior and unwanted. Consequently, this venture did not accomplish the desired end.

With the closing of Ft. Assinniboine in 1913, a campaign was launched to have the government set aside a tract of land on the military reservation for Rocky Boy and his band. This proposal was bitterly opposed by the Havre Plaindealer and the people of Havre in general. Other editors in the state entered the controversy, mostly in favor of locating the Indians on a tract of land in the former military reservation. Delegates representing both sides visited Washington to present their cases.

The controversy over the allocation of lands on the military reserve lasted through 1914 and 1915. Finally in 1916, a bill was passed and the Indians were given 56,035 acres of land. The area of the reservation was increased to 107,052 acres by purchasing additional lands during the 1930's and early 1940's.

The Chippewa-Cree Tribe of the Rocky Boy's Reservation accepted the "Indian Reorganization Act" and adopted a constitution and bylaws on November 2, 1935, by the Secretary of the Interior. They were granted a Corporate Charter by the Secretary of the Interior on July 18, 1936. Since then a governing body of nine elected "Representatives" known as the "Business Committee" has been conducting most of the business which includes management of the Indian lands and the tribal credit program.

Background Information

The population of Rocky Boy's Reservation is migratory because of the lack of employment opportunities on the reservation. Each spring a large number leaves to seek employment away from the reservation and returns in the fall when the seasonal employment has terminated. The most common employment during the summer is agricultural work, railroad maintenance work, and forest fire fighting. This past fall and winter, a large crew was employed under Public Works to clear the creek of brush and prepare some camping areas along the creek and Boneau Dam. Also the main road to the reservation is being prepared for surfacing and crews have been working twenty-four hour shifts since early spring. This has helped the unemployment situation considerably, as well as keeping families together.

The following is a chart from the Missouri River Basin Investigation Report No. 167 hereafter referred to as MRBI No. 167:

TABLE I

TOTAL INCOME OF 195 INDIAN FAMILIES BY SOURCES OF AMOUNTS
May 1960 - April 1961

Source of Income	Total Amount Reported	Per cent of Total Income	Families Receiving	Per cent of Families Receiving
Wages	$186,881	52.5	128	65.6
Welfare	95,963	27.0	122	62.6
Net Agriculture* (Livestock and Crop)	38,439	10.8	54	27.7
Pensions	19,267	5.4	21	10.8
Unemployment Compensation	13,323	3.7	28	14.4
Leases (Grazing, Crop, oil)	1,402	.4	9	4.6
Miscellaneous (arts, crafts)	700	.2	7	3.6
TOTAL	$335,975	100.0	195	189.3

Table I shows the total family income by principal source. More than one-third of the families received a total of less than $1,000 from all sources. For some 54 per cent of these low income families, welfare was the principal source. It is estimated by other sources that 85 per cent of the people receive some type of welfare. Approximately 10 per cent of all families received a total from all sources of $4,000 or more. For four of these higher income families, agriculture was the principal source; and for fifteen families, the principal source was wages.

TABLE II

WELFARE SUMMARY
January 1962

Type of Assistance	No. of Families	No. of People
General Assistance	71	320
Categorical Aids	62	266
Veterans Administration	1	4
Social Security	5	20
Industrial Accident	1	4
TOTAL	140	614

Community Facilities: A new elementary school located near the Agency serves the entire reservation. Pupils are transported by bus from all parts of the reservation to this school. It replaces three community schools. Pupils above the seventh grade level attend Havre Junior High School and Havre High School; or some may go to Box Elder High School or go to one of the BIA boarding schools. The Lutheran Mission provides a bus to transport all school-age children to Box Elder. This is out of the district so parents must pay $125 per year for each child to attend this school. Very few people can afford to do this.

One of the school buildings was torn down; one given to the tribe is now being used for living quarters by the Indian people; the third was used for overflow last year and the apartments are being lived in by teachers.

A small cigar and candy-type store with a gas pump, a gas station, and a garage are the only businesses on the reservation.

The tribe has an old gymnasium for use by the community. The BIA has an adult education building on the agency campus.

Hospital facilities are located at Ft. Belknap, 85 miles away. Negotiations are underway to obtain some hospital services in Havre which is 28 miles away. There is an out-patient clinic which is serviced by Public Health Service doctors from Ft. Belknap and the Hi-Line Medical Association.

There are four religious groups on the reservation: a Lutheran Mission, a Catholic Church (the priest lives in Big Sandy, about 20 miles from the reservation), the Native Indian Church (peyote) and two Mormon missionaries.

Several of the women make beaded buckskin articles which they can market through the Northern Plains Indian Crafts Association or directly with any businessman who might be interested. Few young people have pursued this art.

The preceding background information is given in order to understand the community situation more fully.

The first adult education program, established April, 1961 - August, 1962, was felt to be a failure by the adult education man. Some people of the BIA felt he was impatient and tried to push the people too fast. His goal was to organize formal classes at first. Later he tried for more autonomous groups and with some success especially with music. Educational as well as entertaining films were shown each Wednesday evening. He organized large community gardens which turned out fairly well. Potatoes, corn, and squash were harvested. Things just did not happen as rapidly as he wished them to and so he applied for another position. Many times I have heard the people say, "He was really enthusiastic, but he was too impatient. He wanted us to do everything in the program." The BIA must not have felt that it was a failure because they are in the process of procuring another person.

From observation of groups in the Rocky Boy's communities, it appears that these groups would be classified as autonomous groups--that is, "the web of relationships binding a number of individuals in an intimate group whose members are spontaneously attracted to each other, in which aims and interests are congenial and the group is free to carry on out of motivations intrinsic to interactions between members." Some examples of formally organized groups at Rocky Boy's include the Catholic Altar Society, Livestock Herd Improvement Association and the Lutheran Missionary Society. Examples of autonomous groups include the quilting group sponsored by the Lutheran Mission, the groups who get together to do beadwork and the groups who sponsor Indian and social dances. A natural group forms because people like one another. Often this is the situation in a group of homes. Pleasure in meeting together is their prime motivation. Congeniality among acquaintances is the dominant attraction and cohesive force. When working with adults, one must realize this primary fact because too often it is thought that groups form because the activity is the center of interest. On the whole, loyalty of members is much higher than among groups initially formed on the basis of activity. Seldom are other activities permitted to interfere with attendance at group meetings.

In natural groups of long standing, the members get to know one another extremely well. Members feel secure and from this develop intercommunication and it is in such understanding that growth and development of personality take place. The shrewdness, basic attitudes and outlook of people gained and anchored in their personal relationships is very stable.

One of the dangers of long-enduring natural groups is stagnation. To overcome the tendency to stagnate, both cultures and natural groups with them need to acquire a tradition of change and to develop an expentancy of change a pride in their ability to change. If one recognizes this, it should help to give some insight to the methods to be used in working with such groups.

Proximity of residence, work or play, association in organized groups, ease of meeting, common background, and similarity of age and interests all facilitate the formation of natural groups. Several methods can be used to find natural groupings such as the sociometric test and the spontaniety test. The former test--each person selects or reflects other members of a group according to a specific criterion. For example, questions such as "With whom would you like to exchange work?" "Who are your best friends in the neighborhood?" etc. The latter test is an arranged "standard life situation" in which attraction-repulsion patterns can be explored further. Personal acquaintance is an excellent and simple way to identify natural groups.

With these thoughts in mind , let us look at the home economics phase of adult education.

Get acquainted with the people; introduce yourself and then try and center the conversation on the other person. People usually like other people, but one must be careful not to be overbearing. Give them a chance to make their own decisions. I went with the adult education man on most of the initial visits. We wrote down their names so we could remember them better. Almost all of them were cordial and invited us in. Possibly we should not have pushed the adult education program so much the first time we visited them. However, people began to talk about the program and some interest developed. Besides home visits, many good contacts are made on clinic days as it is possible to do quite a bit of visiting while people are waiting to see the doctor. The second time a home visit is made, it is much easier for all concerned. One can learn who the leaders are, who is respected and sometimes who is disliked. This will provide some background as to where the people are. An example of this technique is as follows:

One of the comments my predecessor had made was, "They don't know how to use the commodity foods and there is quite a bit of interest in learning what to do with them." So as I made home visits and became acquainted, I asked which commodities they used the most and which ones they would just as soon have discontinued. Also I visited with the commodity clerk at distribution time. From these experiences, I had somewhat of an idea where to start. The first meetings were held at the adult education building on the BIA campus. The meetings were advertised with posters, included in the adult education letter sent by the BIA adult education man and the radio. The attendance average was about four people. In choosing the day of the week, it seemed reasonable to have it the same day as clinic was held as people would be coming to the agency campus. These meetings were held every other week for about three months. Attendance dropped to nothing so I did some inquiring as to possible reasons why when I was making the home visits. At this time, I was trying to group people according to the activity or interest and not because they really liked being together.

One day while I was visiting a lady, the idea struck that I should be asking some of the community leaders if they would have the meetings in their homes. I asked this lady what she thought of the idea and she said it seemed like a good idea and so we started by having her ask her friends and neighbors to come over some afternoon. The date and time were set and I took the necessary supplies and equipment. Six ladies and about that many children were present. Five different foods were prepared using commodities. The group sampled the foods and at the close of the demonstration, recipes were given to each one for the dishes prepared. Probably the most enjoyable part of the meeting is the friendly conversation over a cup of coffee.

My evaluation is that:

1. They feel more at ease in their own neighborhood with people they know very well.
2. The preparation is done under conditions they are used to (wood stoves and no running water.)
3. They are more willing to bring their children to a friend's home than to the adult education building.
4. People enjoy getting together.

5. In time it may be possible to use a central meeting.

6. Possibilities in these groups are unlimited.

The following year some people asked when I was going to start the meetings again--referring to the meetings held at the adult education building. This time I put posters up and with the cooperation of the school principal sent notes home with the school children and also with the driver of the Lutheran Mission bus for those children. Nine ladies attended and several more had remarked they would liked to have come. We talked about what to do the next time and from this, we took the suggestion for the next meeting.

Evaluation of this meeting is as follows:

1. The method of advertising worked fairly well (all but one person who attended the meeting had received a notice).
2. Three of the nine ladies present had not previously been to a meeting.
3. There is not the warmth and personal feeling at the adult education building as there is in the homes.
4. Since transportation is a problem, more can come when the meeting is within walking distance, especially those with small children.
5. This type of group is fairly congenial but not nearly so much as when an individual invites her friends.

Other methods of teaching include:

1. Demonstrations at the prenatal clinic for expectant mothers. The clerk sends monthly reminders to the mothers and she is always willing to include an additional reminder about a demonstration. This is somewhat of a

captive audience as they are waiting to see the doctor. Most of the doctors have felt a demonstration is helpful. More planning and working together could no doubt provide a real learning situation as the patients seemed quite interested.

2. Commodity demonstration at the time of distribution of commodity foods (butter, lard, rice, cornmeal, canned chopped meat, peanut butter, beans, flour, powdered milk, cheese, rolled wheat). This has proven very successful for making contacts. Foods are prepared and samples given as well as the recipes. More publicity would help because several people have mentioned that they did not know I was going to be there or they would have come to get their commodities on that day. (Distribution lasts for three days.) The men seem to be very interested and asked quite a few questions.
3. A bulletin board display with a poster, U. S. D. A. bulletins and pamphlets, Montana State College publications and commerical brochures of interest have created much interest. This display is in the waiting room of the PHS clinic. Between 100 and 200 leaflets are distributed each week.

What has been accomplished thus far?

1. I have gotten fairly well acquainted with the people.
2. The people have some idea of what a home economist has to offer in the adult education field. ("She is the lady who gives out recipes."
3. There has been a good working relationship with the education division of BIA but the supprintendents have not shown much interest in this phase of adult education.

4. There has been a lack of communication with the tribal council. Some discussion has been held with the chairman, secretary and commodity clerk but much more can be done.

Where to go from here?

1. Home visits will be continued. If the self-help housing program is started, there may be much opportunity to help people with their planning.
2. I would like to plan a group meeting in each community every two months. It may be possible to work through the tribal council in choosing ladies to plan these meetings in the homes. One meeting will no doubt be a community foods demonstration and the second may be something on home improvement or whatever they might choose. If I can't teach the subject, I will get someone who can. The majority of people will have an opportunity to take part as there will be meetings in all communities.
3. A demonstration every other month when commodities are distributed. Tribal council members feel this is a good way to encourage people to make better use of their commodities.
4. If the small groups in the various communities would accept the idea of doing some Indian dinners and a program for various groups from the surrounding areas as a money-making project for some worthwhile project of their choice, I feel certain these groups would be interested. There is much to be gained when people get together in a social situation of this kind.

5. Meet with the PHS doctors and nurses for some discussion on possible topics and suggestions for work with expectant mothers--perhaps every other month.
6. Continue bulletin board at the PHS clinic and begin a second one at the tribal building. (Permission has already been obtained to do this.)
7. Continue to work with the wives of Indian students (most are attending under Vocational Rehabilitation) at Northern Montana College in Havre. They have requested a sewing workshop and some sessions on making braided rugs.
8. Revive the homemaker's group of Indian women on the north side of Havre. (These women met together once each month during the school year in 1960-61-62. Due to much moving as well as other reasons, the work was discontinued.)

In this discussion of the home economics phase of adult education, I have tried to illustrate some principles on working with adults. One cannot say "This is the way it should be done." There are some principles which apply to most situations. They are as follows:

1. Accept the groups as they are with their own self-selected interests, functions, membership, and leadership. Do not attempt to make it over directly. The group's acceptance of outside aid is voluntary. There can be no pushing around. Remember that cohesion within the group is stronger than any influence an outsider can bring to bear. One must start where the group is.

2. Seek sincerely to become integrated into the group. One wishing to influence an autonomous group must become personally liked by its members. The influence of a newcomer depends upon the degree of acceptance that he can gain within the group.
3. Identify the basic needs of the group and select objectives in harmony with those deeper needs. An educator's task is to recognize those needs and to help the group discover better ways of satisfying them. One who would cause change must visualize his objectives clearly and must discuss them only in ways that the group can understand.
4. Introduce steps in a sequence which leads most rapidly to the objectives. These steps, however, must be well within the abilities of the members and must not violate too drastically or too suddenly the established habits, customs, and ways of doing things.
5. Work closely with the natural leaders. Involve them deeply in teaching and learning processes. Leaders and members make changes in proportion to their voluntary participation in the new.
6. Provide services which the group wants or is willing to accept even though they may not be what the agency, institution, or educator is prepared to give.
7. Lead group members toward extending their association outside their own autonomous group.

You may not agree with all of these statements, but some careful thought and study of them will make us all aware to a greater extent some of the ideas to be considered when working with groups of people.

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Prepared for the BIA by the State of Montana, Department of Indian Affairs.

HUMAN RESOURCES DEVELOPMENT
CROW INDIAN RESERVATION

by

Howard J. Morton

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Education on the Crow Indian Reservation started its march of progress shortly after 1825 when the Crow Indians signed a treaty of friendship with the United States.

There were established several government schools and mission schools over the area of 38,531,174 acres of Crow country during the time treaties were being made, broken, and changed.

The location of the agency office was also being moved from one place to another at that time, making location of permanent schools almost impossible. During the early 1900's, Catholic mission schools were located at Pyar and St. Xavier; they are still in operation there today.

One Baptist school was built at Lodge Grass but is no longer an operating school, but remains as a mission.

During the 1920's, more and more Indian children enrolled in public schools and now about 90 per cent of our young people attend them with their tuition being paid by the Federal Government in accordance with treaty stipulations.

There are three high schools that our Crow young people attend on our near the reservation. The remaining few who by choice do not want to go tb these three schools go away to attend Federal boarding schools.

Very few Crow young people had continued their education beyong high school except one or two a year until the last few years.

In the school year of 1962-63, thirty-two started and as of June 14, 1963, thirty had completed their course of study for that year.

From a study of enrollment in all schools where Crow Indian children attend, the educational level for this reservation has improved every year and now has reached 10.2 average grade level.

Many of our young people go on relocation and about 86 per cent have completed their training and held to the job they trained in for more than a year.

This, besides a few extension courses, single lesson demonstrations, and a few home economics courses, was about all the Adult Educational training held on the Crow Reservation until the past year.

The Agency now has a professional Education Specialist and he has organized several groups on the reservation. Many different programs have been developed to meet the needs of each individual area or community, but he feels that some kind of an Adult Education committee should be formed along with the Tribal Education Committee to develop and promote Adult Education on the Crow Reservation.

This committee should meet and set up the purposes of its organization. These purposes might be:

1. To identify and interpret educational needs of the Crow people.
2. To develop programs and stimulate agencies to serve new needs.
3. To develop new educational approaches.
4. To publicize and promote programs of all agencies (Public Health, Extension, Welfare, Industrial Development and others).
5. To cooperate on jointly sponsored projects such as leadership, training, research, surveys, and others.

6. To coordinate all adult education activities.
7. To act as a clearing-house of information about adult education and community activities.
8. To increase public participation in adult education.
9. To identify and interpret trends.
10. To promote public interest and support of the total population.
11. To present the adult education program to the public.

Different agencies and organizations may have completely different programs, facilities, and the nature of the leadership help needed. Each agency may know the adult needs from a different viewpoint. By pooling the information of each agency and discussing them, they may gain a new insight into the wants and needs of their community, and all together they may develop an adult education program that will include many unidentifiable groups who otherwise would not have their needs fulfilled.

The Extension Service can provide professionally trained staff members to a study action group of this kind and this staff member may be assigned to a commitee concerned with housing, human relations, or public affairs.

His purpose is to encourage the use of educational methods in the study of the programs under consideration.

On the Crow Reservation, a little different approach to adult education is made. Individual home visits are made to each family; then community meetings are held to discuss individual problems of that community. Extension's role is to supply the information gathered by individual farm and home visits and present it to the adult education committee. He does not present a solution to a problem. This is for the committee to study and alter to the community's desires.

Our Community Council, as set up, does not focus on the past but utilizes the educational approach to the community's problems and, therefore, can anticipate changes and adapt to them.

It is felt that this method will involve the whole reservation and everyone in it--including Indians, non-Indians, all agencies, and church groups.

A few of the educational programs under investigation at the present time are in:

1. Family life education
    a. Preparation for marriage (about 45 per cent of our young people get married before the age of 19 years.)
    b. Prenatal care
    c. Infant care and child development
    d. Social adjustments for young and old
2. Education for production and consumption
    a. Animal diseases and pest control
    b. Management of a home and income
    c. Care and maintenance of household equipment
    d. Consumer education
3. Public Affairs or citizenship
    a. Inter-cultural education
    b. Leadership training

   - c. Continue education for all
   - d. Health and safety education

4. Leisure time Education
   - a. Athletic recreation of many types for all ages.
   - b. Non-athletic leisure-time activities: music, crafts, literature, dramatics, hobbies, etc.

The committee has tried to evaluate their program to the extent that the educational experiences provided serve the needs and interests of all and have tried to provide for ways in which all interested may participate.

The Adult Education Program on the Crow Reservation has been limited somewhat because of long distances to travel and not enough time to answer all requests; but as the program is not a formal one and is a learn-by-doing program, many people will soon be available to help their friends and neighbors accomplish their goals of learning except those that need specialized instructions.

The Adult Education Council will provide instructions for those subjects. As our people demonstrate their interest in additional subject matter, it will be furnished, especially those interested in on-the-job training for those jobs in the industrial development now being considered for the Crow Reservation, such as recreational area development, feed manufacturing, and tourism.

When the Crow Tribe comes to understand all the problems of external development, they will then start to develop the internal potential of their own reservation, and then progress will really get underway in adult education.

Our Crow people know that social and economic development is necessary to the advancement of their reservation; but the question is, "Does it have to be developed ten times faster than normal because of the late start they are getting or can they plan their own development as they feel the need?"

All underdeveloped areas of the country and the world are being furnished technological help whether they want it or not; but where are the people who are willing to help with an internal social action process that would give everyone a part in the development of his or her community?

Our Adult Education Program on the Crow Reservation is just getting started, but it is planned that it will be a training area to furnish these leaders to our community. It is hoped that it will be an incentive to a trained labor pool in the industrial development program to give permanent jobs to all our people who want to work in this development.

The duties of the director of adult education in working with the Adult Education Committee should include the following:

1. To investigate needs for and interest in different types of formal adult education courses or informal community projects on such topics as vocational training, home economics, home improvement, family relations, family counseling, leadership, public speaking skills, community library and [illegible] discussions, arts and crafts, singing and dancing, and other recreational interests.
2. To establish such courses or projects under capable leadership in the reservation community.

3. Where possible not only to educate tribal members in various subjects but to train individual members in community development.
4. To stress in all adult education courses and projects, regardless of specific subject matter, the values pre-requisite to economic development in modern society.

It is essential to increase the general educational level of tribal members in order to qualify them for a wide variety of employment opportunities which might develop either in the reservation area or elsewhere.

In order to increase the reservoir of well-qualified potential managers and workers in future economic development on the reservation as well as to meet employment and demands expected outside the reservation, the Crow Tribe need to make a special effort to encourage young tribal members to attend college or specialized courses in the following areas:

1. Agriculture and related fields
2. Business management
3. Professional fields

To summarize the human resources development program for the Crow Reservation, we can say that the Crow Tribe and the Crow labor force in the reservation area has been increasing in recent years at a rate more rapid than that of the non-Indian labor force in the surrounding communities.

Members of the Crow labor forces are capable of acquiring new knowledge, and learning new skills, but problems of motivation and values have hindered their employment in the past, and social and organizational difficulties have sometimes presented obstacles in the development of the reservation economy. There are indications, however, that these social and motivational problems are beginning to be overcome by the cooperative efforts of the Crow Tribe as a group and by individual members.

In order to assist the tribe in developing the human resources of the reservation area, the following specific action programs are proposed:

1. An Adult Education Program: Under the direction of an adult Education Specialist, who would investigate the needs for and interests in specific types of adult education and general community development programs, establish such programs, and stimulate general interest in them within the community.
2. A program for increasing the general educational level of tribal members: by establishing an adult education committee which would seek to work with tribal education committees and parents, and by developing group counseling programs in order to encourage adult education programs as well as encouraging students to remain in schools until they graduate from high school and college.
3. A special study to examine the feasibility of youth conservation corps projects on this reservation.
4. A long-range study of community development techniques by a Montana educational institution to determine ways to increase Indians' understanding of value changes required by economic development and to promote mutual understanding and cooperation among Indians and non-Indians.

5. A program in community development by formation of local district workshop committees, sponsorship of education of potential community leaders, and maintenance and expansion of local communications media.

ELEMENTARY ADULT EDUCATION FOR THE PAPAGO RESERVATION

by

Becky G. Donaldson

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Past History

Papago history can be divided into four periods. The first is prehistoric and is known from the archeological remains of the Ventana Cave. The information gathered at this site is the most important concerning Papago ancestry.

1. The original culture was a combination of two already known to archeologist as the San Dieguito and the Folsom. There is evidence that this group hunted and ate animals that are now extinct.
2. The second period includes phases of hunting and gathering. These are correlated with the Chochise Culture and the Pinto-Gypsum Culture. The first of these periods ended about 1000 B. C. and the second about 1 A. D. These are called "hunting and gathering" cultures because of the remains show these people must have hunted wild animals and prepared them for food and clothing and various grinding tools indicate that they gathered wild seeds and roots and ground them for food.
3. The next stage began about 1 A. D. At this time corn and pottery made their appearance. This was the beginning of the agricultural period. It was during this period that the "Desert Hohokam" culture started. The Papagos are believed to be descendants of the "Desert Hohokam" culture.
4. Then came a gap in history and the earliest date in Papago history was recorded in 1694. However, a scientific study of corn shows that the

occupants of Ventana Cave grew the same type for over a thousand years. This suggests a continuity of the Hohokam culture through the Papago because new immigrants would almost certainly have brought in some new strains of corn.

The second period of Papago history begins with the first journey of Father Kino in 1698. It ended in 1870 when the Papago came under the control of the Indian Agent on the Pima Reservation.

Father Kino wrote on how the Indians welcomed him and begged for instruction and baptism. He also tells of the large supply of corn and beans.

The priest sent in many herds of horses and cattle and fully intended to establish missions in the area that presently comprises the Papago Reservation proper, but his dream never materialized.

After the arrival of the horses, the Apaches could speed up their raids and could raid a much larger area. The danger to the Papagos increased. Before this time, the Papagos probably lived in rather small villages, spending their summer in the valleys where they planted and harvested their crops; and in the winter, returned to the mountains for there the water supply was assured. But as their homes were threatened, they began to gather together into large defense villages. They learned to live closer together and cooperate to stave off the attacks of the Apaches.

Father Kino made appeals to the Spanish officials but this did not stop the raids. He died in 1711 and not much is known about the Papagos for a number of years.

Missionaries were few in northern Sonora for the life and problems were difficult. In 1736 Father Sedelmayr went to the Papago region. He told how the Papagos came to work for him reconstructing old missions. In 1752 there was an uprising of the Lower Pima and southern Papago against the Spanish. It was a bloody battle and the Indians were not so friendly to the whites after this. In 1767 the Jesuits were forced out and the Franciscans began their work.

The Papagos in the south fought many wars and helped the Mexicans to gain their independence from Spain in 1821. In the northern part of Papago land not much change occurred until contacts with Americans began. This came about at the time of the war with Mexico in 1846 and the Gadsden Purchase in 1854.

The third period of Papago history begins in the early 1870's and ends about 1933. In the beginning of this period, the Papagos were still living almost as they had before they ever saw white men. At the end of this period, many individuals had already made an adjustment to white culture.

In 1876 the Desert People made peace with the Apaches. They were no longer forced to protect themselves in the large defense villages. The Papagos could again spread out. Many returned to the villages and their old way of life of planting and harvesting. Others sought new sites. It was usually a small group of close relatives who established these new villages.

About 1880 prospectors began to discover copper, silver, and gold in Papago country. Many small mines were opened in this area. Some went to work for the mines and others moved again. Not long after the miners, ranchers began to move in and establish large cattle ranches.

Some Indian villages were endangered and to protect them, the reservations were created in 1911 and 1912.

It was not until about 1911 that Papago villages were divided into 160 acre individual holdings, with no regard for hills, washes or usability of the land. Fortunately, in 1912 the allotment ceased.

The fourth period of Papago history began in 1930 and brought with this era the Civilian Conservation Corps and the Indian Reorganization Act. Civilian Conservation Corps work began in 1933. The older people opposed this idea of the young men earning money. They predicted that young people would disregard parental authority and begin drinking. Before the project was discontinued in 1942, roads had been built, deep wells were drilled, and the natural ponds were deepened and diked. This let the people live the year round in valley villages.

In 1935 the Indian Reorganization Act was placed before the Papago. The whole reservation was to be organized on a democratic basis. The reservation was divided into districts and the tribal government became important.

Present Composition of the Community

The Papagos live in villages, over 70 of them on the main reservation. The largest of these is Sells with a population of over 900 people.

The main reservation is divided into nine political districts. Each district has its own elected council and also elects two delegates to the tribal council which meets monthly throughout the year. The tribal council, in turn, annually elects a chairman, vice-chairman, secretary, and treasurer.

The main reservation stretches 90 miles across Pima County in south-central Arizona. In addition to the main reservation, there are two small reservations, San Xavier, near Tucson, and Gila Bend, directly north of the community of Gila Bend. The three reservations include an area of almost 3 million acres, an area about the size of the state of Connecticut.

The major portion of the reservation lies in the Sonoran Desert and consists of wide arid valleys and plains interspersed with mountain ranges which rise abruptly above the valley floors.

The vegetation is typical of the southern desert shrub region with the dominant shrub being creosote bush. Here also grows the burr sage, burroweed, and various cacti. The bottom lands are characterized by common mesquite. In the mountain regions with higher rainfall, one can find various grasses and curly mesquite.

Wildlife of the reservation include mountain sheep, whitetail deer, javelina, antelope, rabbits, quail, doves, coyotes, bobcat, fox and mountain lion.

Rainfall varies from an average of six inches per year on the northern and western portions of the reservation to twenty inches in the mountain area.

Nature has been stingy with water. By capturing water from flashfloods, the Papagos have been able to grow squash, corn and the tepary bean which is resistant to drought. Living in a land of scarcity, they have been forced to obtain maximum utilization of plants and animals native to the area in order to survive.

The Papagos find it extremely difficult to adjust to an economy requiring use of money. Part-time work in the cottonfields adjacent to the reservation with poorly paid migratory agricultural workers is the least desired in the acculturation process.

The Papago Reservation is poor in natural resources. The broad valleys have good soil; but because of the lack of moisture, it is almost impossible for plant life to thrive except for the drought resistant plants. Most of the reservation is used for range land, a square mile producing forage for less than three head of livestock. There is little timber but cacti persist in survival.

The Papagos hunt and obtain a small portion of their food from the harvest of game. Big game is not abundant but small game is more prevalent and can be found in most sections of the reservation.

The Papagos are one of the poorest tribes in the state of Arizona. Their main source of income is cattle raising. They must leave the reservation yearly to seek outside employment--mostly in the cotton fields.

The Kitt Peak observatory, which was built by the National Science Foundation, should help the reservation.

Phelps Dodge Copper Company at Ajo employs about 200 Papagos in its huge open-pit mine.

Tribal activities include a small registered herd of cattle, a Credit Union, and aid is given in basket making. There is an increased interest in baskets, to the extent that nearly 3,000 baskets were marketed in a 12-month period through the Papago Self-Help Program alone.

Education

Government schooling for elementary students is provided by the Sells Consolidated School, by day schools in four smaller villages, and by a boarding school in Santa Rosa village. The Franciscans maintain four reservation parochial schools. High school education is available at the government's Phoenix Indian School, Stewart Indian School in Nevada, and Sherman Institute in California.

Some students attend public high schools in Tucson or go to the Catholic Indian high schools, such as St. John's at Laveen, Arizona.

The Bureau of Indian Affairs also conducts adult education classes in several villages.

A Plan for Adult Education

Most of the Americans have a much too cheerful picture of the educational achievements of their people. Perhaps this is due to the fact that education is most talked about where it is most carried on. Education is a common matter of concern to all forward-looking people in those communities where it has accomplished enough to make its purposes well known and where it is common to see large, well-managed school buildings. However, there are wide regions in America where education is so far removed that the lack of it is scarcely felt. One of these regions is here in the Southwest.

It is very difficult to find support for good schools in a region where good schooling is not understood by parents. It may be thought that there is little gained by teaching an old person to read and to write since with a few years left to run, he is not likely to make use of his new-found skill. This ignores the fact that where illiteracy is common there is a primitive respect for age, which makes it exceedingly important that the very old be interested in anything which is to show its mark.

The first step is to know the region in which the work will be done. One must know his community intimately. He must know what other services are available and what needs are not being satisfied. Above all, he must know the habits and customs of the people with whom he will be working--what hours they work, when they eat, and what they do in their free time.

It would be beneficial to interview the leaders of the community. Such an interview has a dual outcome. Not only does the educator get the facts he needs, but he becomes acquainted with the community leaders and they get to know him and his program. Furthermore, by consulting them before starting his program, he is bringing them into the planning process and making them participants.

One must remember though not to take all their responses literally. Often a person will say what he believes would be good for other people rather than what is a burning desire of his own, or he may say what he thinks will please the questioner.

When one begins with the principle that adult education is self-education, that it starts with the student where he is and takes him in the direction in which he wishes to go, any beginning is as good as any other provided the teacher is good enough. If the teacher centers his own interest and concern upon the student rather than upon the thing studied, it matters very little what the students begin with.

It would be a good idea to begin the adult elementary education by holding a "get-together." Plans for the "get-together" should be laid well in advance. It should be held at the school or at the location where the class is to be held. The teacher and the leaders of the community can be of great help in this. They should enlist the aid of many additional people, organizations, and groups in the community to help in the visitation necessary to contact persons, in the transportation of any for whom it may be needed, and to assist in the preparation and serving of the refreshments.

It is a good idea to invite as many of the community people as possible to participate in both the planning and the actual "get-together" to acquaint them with the program.

The date, purpose, time, and the fact that refreshments will be served should be given widespread publicity throughout the area. The invitation should be issued by word of mouth, by posters, handbills, and notices in local trading posts.

After a friendly hour of eating and getting acquainted, the registration can take place. Be sure to extend a personal welcome and to speak a few words with each individual and try to get the general idea as to the needs of the adults who have come. The accent should be on the welcome, and the registration should be made as simple as possible.

The first meeting of the class should follow the social evening rather closely within the next week. The first evening should set the atmosphere, make contact, and work toward establishing satisfactory relationships between the students, the teacher, and the adult program. The first meeting may well prove to be the deciding factor in holding or losing the students.

The motivation for adult learning is closely related to the problems encountered by the learner in his daily life on the reservation. The subject matter taught must help prepare the adult to use at once what he has learned, and to assist him in the problems he faces from day to day. Individual differences must be considered in the planning and teaching. Be sure to keep the program flexible.

Adults come to school to aid in getting a better job, for social purposes, and to help in meeting an emergency--perhaps the urge to write a letter to a loved one.

Principles of Adult Teaching

1. The students should understand and subscribe to the purposes of the course. He must know the general goal of the course.
2. The students should want to learn since they come voluntarily.
3. There should be a friendly and informal climate in the learning situation.
4. Physical conditions should be favorable.
5. The students should participate and should accept some responsibility for the learning process.
6. Learning should be related to and should make use of the students' experiences.
7. The teacher should know his subject matter.
8. The teacher should be enthusiastic about his subject and about teaching it.
9. Students should be able to learn at their own pace.
10. The student should be aware of his own progress and should have a sense of accomplishment.
11. The methods of instruction should be varied.
12. The teacher should have a sense of growth.
13. The teacher should have a flexible plan for the course.[1]

The educator must have patience and be persistent in his efforts, and above all, have a sympathetic understanding of the students.

The teacher must remember that adults need more time to learn. The student must see an immediate benefit to himself in what he learns. The adult is always ready to to learn if the material presented bears upon his needs or deals with the concrete, practical problems of his life. The adult is an impatient learner because he feels a shortness of time in which to learn.

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[1] How to Teach Adults (Chicago: International Harvester Company)

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INDIAN ADULT EDUCATION PLAN FOR SAN CARLOS APACHE RESERVATION

by

Leonard P. Ortega

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I. History and Background

In my opinion, a project as important as this would not be complete without a brief history of the Apache Indians and the development of the San Carlos Apache Reservation.

The history and story of the Apache Indians is one of the most remarkable. The Apaches were a nomadic people constantly moving in small bands, subsisting on game and native roots and berries and on the spoils captured in raids on other Indians, and later from raids on wagon trains and settlers. They are known for their bloody battles and although most of them have been known to history, the most serious outbreaks were attributed to misunderstandings and mismanagement on the part of civil authorities.

The bitter conflict between Apache and white began in the early nineteenth century. There were years of savage warfare between the Apache warriors and the American soldiers and settlers, with great loss of life and property. The Apache warriors were considered the most brilliant leaders and strategists ever found. Historically, the most serious hostilities were under the leaders Cochise, Victorio, and Geronimo. Many attempts were made to confine the various bands on reservations. After much bloodshed on both sides, Geronimo and his band surrendered on September 4, 1886, and along with his numerous friends, was sent to Florida as a prisoner. These prisoners were later taken to Mt. Vernon, Alabama, then to Ft. Sill, Oklahoma, where many of the descendants still reside today. Raids increased sharply during and following the Civil War, and there was the problem of where to place the Apaches who were rounded up. In 1870 a reservation was proposed to contain them, and by Executive Order of December 14, 1872, the San Carlos Reservation was created. In 1874, control of the reservations passed from the War Department to the Indian Bureau. It wasn't until after Geronimo's surrender that the Apache people became reconciled to reservation life.

The San Carlos Apache Reservation is located in the east south-central portion of Arizona in Gila, Pinal, and Graham counties. It has an area of 1,648,000 acres and its altitude ranges from 2,600 feet in the semi-desert areas to approximately 8,000 feet in the ponderosa pine forest country. The entire reservation (except for 960 acres of farm and grazing land held by individuals in trust allotments) is owned in individual shares by tribal members and is held in trust for them by the U. S. Government. The Agency headquarters, incidentally, is located at San Carlos. The reservation itself was established June 7, 1897, and the tribe was organized under the constitution and bylaws approved January 17, 1936. A tribal corporate charter was ratified October 16, 1940. At present (1963), the reported population of the San Carlos Apache tribe is approximately 4,500 and population concentration is in limited residential areas due to the desire of the people for sociability.

II. Adult Education on the Reservation

It is interesting to note that the Apache Indians, although aggressive and individualistic, were among the last Indian people in North America to give up the traditional pattern of life and accept supervision by military and civil authorites.

They are people who have had to adjust in two generations from a simple economy based on a seminomadic way of life to the complicated economy of modern America. The change which they have experienced has been made without the educational advantages of their white neighbors; and until recently, without the opportunity to conduct their own economic and political affairs.

They are people proud of their Apache heritage, and many are still reluctant to accept the white man's way of life.

Before elaborating on the history of adult education on the San Carlos Apache Reservation, I would like, first of all, to clarify the meaning of the word "Adult Education." According to Paul H. Sheats, author of "Adult Education: The Community Approach," "Adult Education" is defined as new learning and not merely a continuation of learning; its major purpose of which is to make adults in the community aware of individual and community needs, and to give such education as will enable them to meet problems that exist now. An even more interesting observation comes from Dr. Lester S. Perril, Professor of Sociology and Chairman of the Department of Sociology and Anthropology at Arizona State University who, on a recent visit to our class, defined "Adult Education" as formal education after a break in the regular education of the individual or taken at a later age than usual. Its characteristics are numerous, namely, that (1) it's for "older people" taking education because of his break in age, (2) education is not necessarily on a semester basis or offered on the basis as adult education, (3) it is not concerned with a program for earning a degree, (4) the curriculum is different and not necessarily related, (5) motivation is approached differently, (6) the method of teaching is varied, and there is actual participation and the sharing of experiences to get the different reaction of everyone, and (7) adult education is sponsored by different groups or organization.

Adult education on the San Carlos Indian Reservation has been carried on in an informal basis for many years. In recent years, nurses have carried on extensive health programs. There are regularly scheduled programs of immunization for babies, for diabetics; there are also clinics for expectant mothers, babies and dental care. A real problem, however, has been the need for more nurses. Some way must be found to stop the large turnover for the nursing staff. Agriculture for the men and housekeeping for the women are being promoted and carried out quite extensively. Personnel of the Land Operations Division have spent much time promoting crop production, cattle and truck gardens. Livestock, as a matter of fact, is the most profitable tribal enterprise. The tribe encourages members to prepare to compete for jobs in the way of on-the-job or apprentice training through close cooperation with the Branch of Relocation Services. In 1961, 186 people from San Carlos went out on relocation and adult vocational training. High school graduates who do not go on to college or relocation prefer to work on the reservation though quite a number do obtain off-reservation jobs. It is interesting to note that about 90 per cent of the San Carlos Apaches speak English, 75 per cent can read and write English, approximately 40 per cent have completed grammar school and only 25 per cent have graduated from high school. Beginners and grades one through four are taught on the reservation. At San Carlos there is a combined Bureau of Indian Affairs-Public school in operation. In the higher grades and the high school, the pupils go to non-reservation public schools being transported by bus to the Globe and Fort Thomas schools. There are also many of the children who attend Indian Service boarding schools at several off-reservation locations. After completion of high school, the youngsters are encouraged to go on to colleges and universities in order to prepare themselves to become the leaders of the tribe and to take over the jobs now filled by non-Indians. Many of the Apaches still cling to their old language and customs and are slow to accept the modern way unless they can see practical use in it.

III. Need for Adult Education on the Reservation

If I were to ask the Indian people of San Carlos if they are satisfied with the education they are now receiving, I am sure I would get many different answers. I seriously doubt that any of the people would say to me that they are satisifed with the education their tribe is now receiving. A recent census showed that Indians 25 years of age and older living on Indian reservations had an average of between five and six years of schooling in comparison to the average number of years (ten) of schooling for the same age group of the population in general. In the San Carlos Reservation, the average for Apaches in the same age group is a little above six years. Progress is being made in the field of education but I don't think we are coming very near to closing the gap. It is estimated that less than 40 per cent of the Indian youth who enter high school today stay to graduate while, on the other hand, about 60 per cent of our American youth now graduate from high school. Needless to say, the category of unskilled and farm workers is already overcrowded and automation is more and more decreasing the number of jobs that are now available. Selling adult education to the San Carlos Apache tribe has been a difficult one. It is difficult because they don't see any immediate value or need for an education. They are interested only in practical things--in the things that can be of benefit to him.

I don't think I need to say that there is a need on the reservation for greater emphasis on adult education, particularly the type that will develop *skills.* This is a decade of scientific progress, rapid communication, and great population change. New problems and new jobs require new training. Our way of life, for example, is changing to the extent that we are becoming an urban community. In reality, we are changing from a rural community to an urban community. Another reason why there should be increased emphasis on adult education lies in the area of *values*. My experience with San Carlos Apache youngsters of high school age has taught me that conflicts between Indian and non-Indian values exist. I have learned that Apaches are not *time conscious.* They regard as unimportant the need to be punctual or on time. This is perhaps why we teachers are not successful in producing anxiety in the classroom among the Indian students. This may also account for the repeated absences of Indian students from school and their repeated tardiness to class. The non-Indian, on the other hand, is generally governed by the clock and calendar. I sincerely believe that these youngsters need to be taught the importance of time and to assume responsibility and the failure for it. I find, too, that Indians are not *oriented toward the future or the past*. He is mainly concerned with the present. In contrast the non-Indian is rarely satisfied with the present. He is constantly looking for the future. Another interesting fact is that the Indian is not concerned with *saving money*. The Apaches, I have learned, work for money, but their value is placed in giving, and the person who tries to accumulate goods is often feared. To these people a respected person is not one who has large savings, but rather one who gives. Turning to religion, I find that it is very much a part of his life. He is sincere about religion just as the non-Indian is. The difference here is that religion is not regarded as a once a week idea, but is very much a part of his life--every moment of every day. I have learned that when it comes to competition and cooperation, the Indians place great value in working together, sharing, and cooperating, whereas the non-Indian believes competition is essential. That perhaps may be the major reason why we find it so difficult to sell the idea of an education to the Apache people is that they would much rather be left alone. He doesn't want to move up unless it is necessary. He believes in living in harmony with nature and accepts the world as is and does not try to change it. In adult education, we should inflict all our values in the Indians. We also need to make the proper approach and eradicate the problem of inferiority complex among the Indians. We must not, however, in exposing a new culture leave the Indian with a feeling that all the old is bad. In doing so we may leave him unconvinced that the new is good and eventually lead him to operate without a strong value system.

A need for adult education on the San Carlos Reservation becomes more apparent when we stop to look at the problem of health. Health is very much a problem among the San Carlos Indians. In fact, they are very susceptible to our diseases. Their camps, for example, are breeders of disease with flies and mosquitoes. It's gratifying to see that where formally sick people were taken to the "medicine men," most of the Apaches now use the services of the hospital on the reservation.

IV. Kind of Adult Education Needed and Present Programs and their Evaluation

The kind of adult education needed in San Carlos is one that will help the Indian adults meet their recognized needs and ultimately help them solve their own problems. Our traditional way of working with Indians has been that of supplying them with the answers. Giving them the answers doesn't solve their problems. Indians need to learn to go through a reasoning process, or in more simple terms, a thinking process if they are going to develop initiative, confidence, and leadership. Our role should be only that of an observer. A big problem in Indian adult education today is that Indians regard education as a waste of time. When they attend school, they are regarded by their own neighbors as dumbbells.

To better understand some of the problems of the Apache tribe, I think it would be helpful to mention here that the San Carlos Reservation consists mainly of a very social people by culture with extremely close family ties. Because of this, the question arises with some about leaving the reservation for jobs. It is my belief that these people would benefit greatly from employment in an on-reservation industry. I think there is a need to attract or develop light industry in San Carlos with the aid of tribal government and BIA. I am happy to report that there is a definite desire on the part of the tribe to cooperate with the Chambers of Commerce, industrial development groups, and similar organizations in Globe and Safford and nearby off-reservation communities to solve this problem. There is a need to develop a program in adult education to include instruction in Apache history, auto mechanics, English spelling and grammar, letter writing, filling in forms (including tax forms), bookkeeping, home economics, civics, and very important leadership of youth groups such as Boy Scouts and Girl Scouts and other subjects where interest is expressed. I find there is also a need in San Carlos for the Apache tribe to take part in the support and control of local schools. I think it would be heartening to see them serve on school boards. I am sure where Indians show a willingness to serve and demonstrate the ability to make a contribution, they will find themselves in places of leadership. It is on this basis that school board members should be selected. I am of the opinion that no one should be selected to school board membership or any other position just because he is a member of a particular race. One does not have to be a board member to make worthwhile contributions to our educational programs. Tribal governments must take the lead in informing tribal members of the importance of education, and when possible and necessary, give financial assistance. Anything that involves Indians involves the Tribal Council even if they don't have the power to rule; they have the power of making recommendations. Certainly there is a need to raise the economic level of these people and leadership is important if this is to be achieved.

In evaluating the present programs and needs of the San Carlos Apache tribe, I find that there is a need for the community to develop a tradition of school attendance and achievement and foster it through parent-teacher groups, community clubs, organizations, churches, etc. Everyone must feel that education is important. Parents must be made to realize the importance of starting children to school at the proper age and more important see to it that they attend regularly. They must also realize that their responsibility does not end with placing and keeping their children in school. If the pupil is made to feel that someone cares for him, he will do better in school. The interest of the parents in the child is very important. I am happy to say that in San Carlos, the tribal council is making every effort to encourage parents to assume more responsibility in the up-bringing of their youngsters. This is encouraging indeed!

Turning to the problem of juvenile delinquency, I would like to add that this problem does exist. At present, there is drinking among teenagers, sometimes accompanied by fighting, and traffic accidents on the highway. There is a need to continue the present sports program but on a stronger basis--adding more teams, especially for women, girls, and boys if we are to overcome this problem. There is also a need for more youth camps and youth employment. For two years, the reservation has pioneered in a summer work camp program for its teenage boys and girls. In this the Tribal Council has had the cooperation of the American Friends Service Committee, the Save the Children Foundation, BIA, and the Cattle Association. It keeps many of the young men gainfully occupied so they can obtain needed money for school expenses. Healthful recreation and education-centered programs are some of the other most important factors of this program. San Carlos, I am happy to report, is getting a much needed community building.

The Apache people today have available to them the facilities of the United States Public Health Service, which includes a new up-to-date hospital, clinics, doctors and dentists. When specialized treatment is needed, the Public Health Service makes arrangements for the patient to enter the hospital or clinics. Special classes dealing with various phases of personal health and hygiene are currently in progress and are meeting both special and general needs. Classes have been offered in prenatal care, infant care, control of diabetics, trachoma treatment, all important to health. The Bureau of Indian Affairs' Home Economist has, for some time, gone to San Carlos to offer instruction in the various phases of home economics. This has included such things as home canning, sewing, and other phases of homemaking. I have learned that from time to time classes have been set up to deal with adult elementary education; however, in few instances have these met with any real degree of success. This failure may stem from the fact that what is being offered may not be what they need to have or what they would want to take since interest and motivation must prevail if any educational program is to meet with success. Adult education, in my opinion, is a kind of "miss and hit" thing. It is meeting needs but certainly not fulfilling goals!

A most recent development was the announced plans for a $500,000 lake resort project by the San Carlos Apache tribe at Seneca, 40 miles northeast of Globe. This resort project, approved by Secretary of the Interior, Stewart L. Udall, is a joint venture between the San Carlos Apaches and the Bureau of Indian Affairs and is the first of several planned by the tribe to attract tourists to the reservation. According to Tribal Chairman, Marvin Mull, the project has received the support of business and civic leaders from Globe and other nearby communities. The lake and resort, according to Mull will create an asset of inestimable value to the tribe and will be of benefit to all the people in Arizona. There are also plans for a multi-million dollar luxury hotel to be built near the reservation by a Hollywood syndicate headed by Marlon Brando, Sr. This, in my opinion, marks the dramatic entry of the San Carlos Apaches into a reservation-wide economic development program to further the progress of the Apache people. These are very important developments when you stop to think that when cattle prices are down, it creates unemployment and causes a depression since the principal source of income in San Carlos is the cattle industry.

V. Methods Used in Identifying Needs and Interests of Adults

The methods used in identifying needs and interests of the Apache people have not come about through felt needs of community members but instead have resulted from the observation on the part of outside interest of what they believe is their presumed needs. There is no evidence of any coordinated attack on all the community's problems. In most instances, the people have had no part in the planning. Presented below in outline form are recommended methods of identifying needs and interests of adults:

The "Community Worker": The community worker is a specialist in community organization and adult education methods and skills. He could be an employee of either the Tribe, a private organization, or a governmental agency and whose role would be that of guide and enabler to the community to establish its goals and to move in the direction it chooses. He can stimulate thought and discussion of needs and how to solve them. He would be the one to give moral support to any proposed plan that may lead to eventual solution of existing community problems. As a community development specialist, he would hold informal discussions with key people and leaders in the community, representing the many groupings of kin, ceremonial and church groups, cattle associations, and council representatives. He will suggest the possibilities of a community and educational development program, citing specific examples of successful community development on other reservations. He would be identified as the "Selling Expert."

Need for a good working relationship: To get any program started, whatever the objective, it is essential for the community worker to become known in the community and to know the community. He must first know the people well and have their confidence and respect. He should be familiar with community problems, and have a good working relationship with the Tribal Council and also have their official sanction and cooperation for the community program whether educational or non-educational to be developed. He should establish contacts with most of the staff of the Bureau of Indian Affairs and the Public Health Service on the reservation.

Let the people take the initiative: The community worker encourages the people but will not tell them what to do. He serves in an advisory capacity, evaluating the needs of the tribe, and advises them of the plan of action to take. He lets the people take the initiative, encouraging all to participate, and discouraging individuals from dominating whether they be Apaches or white persons.

Makes direct inquiries and studies tribal information: Through personal contact with members of the community, the specialist is able to learn something of the needs of these people and most important identify their needs and interests. He will want to study tribal records which are very useful in finding out needs of adult education.

Organize group of coordinators: A group of coordinators, open to anyone who is truly interested in working out a general course of procedure that may lead to a workable solution in the establishment and maintenance of an adult education program according to the needs and the desires of the people. This may even include the younger set of the community who feel they have something to gain and to contribute even though they may still be enrolled in high school courses. Some of the problems they could work out would be the type of courses to be offered and that are of interest and value to the people in the community; who will be selected to teach these courses, where and how often should instruction be held, and what sort of credit, awards, or certificates should be issued to those people completing the course. Also, how much should the adult student pay for his instruction, and the availability of qualified instructors to teach these courses.

Seeing that governmental agencies are kept informed: It is important that the community development worker see to it that governmental agencies are informed of local progress and of his own role.

VI. Future Plans for Adult Education

It is my belief that the informal course is much more apt to appeal to the interests and needs of Indian adults than the formal course with definite pre-determined content. I would like to add that there is a need for the public school administration and the Bureau of Indian Affairs to be more sympathetic to the educational needs of the adult community and more important that there be a willingness to make instructional areas available during hours that are agreeable to members of the community. I have found that the Bureau of Indian Affairs is weak in this regard. If necessary, I suggest that the community people work independently of these agencies.

In many of the efforts undertaken by people of the community, the people themselves have had no part in the planning. It is essential that there be a coordinated attack on all the community's problems and that the people be allowed to voice their opinion on matters dealing directly with their educational well being. In simple terms--there must be cooperative effort, involving the whole population, to the greatest possible extent, in all phases of the process--identification of needs, planning, and action.

Once needs have been identified, much of the planning should take place within the group. The actual course content should be determined at the beginning and gradually modified according to the interests and felt needs of the class members. For the sake of efficiency and more important so that the wishes of the people concerned may be carried out, a board of directors or an adult education board made up of members of the community, should be elected.

I would like to see a board of education who is willing to enlist people from the various agencies both on and off the reservation as well as Indian members of the community to conduct courses for these people. We hear so many people say that Indian adults are not interested in an education. But what these people do not know is that our Indian friends may not be interested in what is being presented or offered to them. If these people are offered courses like physics, chemistry, or philosophy what can we expect! As mentioned earlier, what these people need are courses in the area of communications--English spelling and grammar, letter writing, bookkeeping and how to fill out tax forms. Also history, some knowledge of insurance policies, how to vote in a primary or general election, auto mechanics, civics, home economics, and others mentioned previously. In simple terms, courses where interest has been expressed and where there is need for such courses. I would like to see the use of audio-visual aids as a means of captivating the attention of everyone in the classroom. Modern education stresses the importance of sustained interest as one of the prominent factors in successful learning, a factor which induces the learner to put forth the necessary effort to achieve his goal.

In conclusion, I would like to say that in spite of the handicaps the adaptation of the San Carlos Apache people has been sort of amazing. Ninety per cent of them speak English and seventy-five per cent can read and write. They have adapted white man's clothing, food, transportation and other features of the white man's way of life. Even though it has been difficult, several Apache families have achieved living standards equal or superior to those normal in many off-reservation communities. The important and encouraging thing about these people is that they now have leaders that believe in progress and in the importance of working toward the one goal--that of acquiring an economic status similar to that of their non-Indian neighbors, free of continuing governmental supervision.

May I say that I have enjoyed doing this project tremendously. More important, I have learned to understand some of the problems of Indian adults and the kind of Adult Education programs needed by Indian adults today. I have certainly enjoyed this course! Some day I hope to be blessed with the opportunity of working with Indian people.

IN-SERVICE TRAINING FOR INSTRUCTIONAL AIDES AT KAYENTA BOARDING SCHOOL

by

Rex. I. Linville

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This past year, 1962-63, I have been employed by the Bureau of Indian Affairs at the Kayenta Boarding School. For the first two weeks, I was tentatively assigned to be the school librarian and the substitute teacher. However, shortly after I started my assignment, the Department Head (Guidance) and the teacher-adviser for the boys' dormitory were transferred to other jobs and the teacher-adviser for the girls' dormitory was transferred to the classroom.

For a few weeks a teacher who had been working in the classroom was detailed to act as Department Head (Guidance) and I was detailed to act as boys' adviser. No girls' adviser was assigned for the entire school year. This was my first year in the teaching profession, and I had not had previous experience in dormitory situations.

I soon found that what was expected of me by my supervisors and my official job description did not exactly match up in a good many areas. I was called away from my regular duties quite often to do field work and for other reasons. Consequently, the dormitories were often left to function by themselves.

The dormitories suffered considerably from both the lack of supervision and a lack of training. The physical plants and the morale of the employees and the children suffered too. . The principal and I talked about this problem. He made a suggestion for an in-service training program. I knew we needed one then and as I think about it now, I am certain that a good training program would have been most beneficial to all concerned. I made some feeble attempts in this direction, but I was not able to organize a comprehensive program for this last school year.

The new Department Head (Guidance), who was transferred to Kayenta in January, was handicapped in this direction by a lack of scheduled time for training and by other factors.

Much of the time this past year, we were forced by circumstances such as maternity leaves, sickness, and employment policies to use temporary personnel. We had quite a high rate of turnover all during the school year in dormitory personnel. A training program of some kind has been foremost in my mind for some time now. This is why I am writing a paper concerning this element of adult education rather than in some perhaps more typical area.

PERSONNEL INVOLVED

All instructional aides and GS-5 supervisors at Kayenta Boarding School this past year were Navahos with the exception of a GS-5, who was detailed to the classroom as a teacher for the entire year, and two Hopis.

Some of the instructional aides have had years and years of experience and for some it was their first job after leaving school. The most formal education anyone on the staff had was a high school education plus a little summer school. The least amount was about the 4th or 5th grade. Most of the instructional aides came from or are natives of District #8 (Kayenta and the surrounding area) and practically all came from non-English speaking homes.

These people will be in classes during their working hours and, so to speak, will be "captive students." The major portion of the curriculum will consist of skills and knowledge that they will use immediately on their jobs. However, I feel that they should have a part of their class time devoted to subject matter of their own choosing, for their self improvement which will directly or indirectly help them do a better job.

CURRICULUM FOR IN-SERVICE TRAINING

I have devised twelve essential areas in which I feel the need for considerable work and instruction. In eleven of these areas, the students have no choice in the selection but will have a voice in the selection of subject matter to be studied in the twelfth area. These twelve areas are as follows:

1. Housekeeping Functions
    a. soaps, waxes, polishes
    b. making beds
    c. cleanliness in the dormitory
    d. keeping adequate supplies an hand
2. Clothing
    a. mending and sewing lessons
    b. shoe repair
    c. procedure for commercial laundry preparation
    d. clothes marking
3. Health and Safety
    a. dental hygiene
    b. medication

c. symptoms

d. accident prevention

e. first aid

4. Recreation

a. arts and crafts activities

b. indoor games

c. outdoor games

d. recreation for 5, 6, 7-year olds

5. Counseling and Child Psychology

a. principles of child psychology

b. growth and development

c. homesickness

d. punishment and discipline

6. Government Records, Forms, and Regulations

a. required reading

b. t & a cards

c. leave procedure

7. School and Community Relations

a. off-duty behavior

b. how to talk to parents

c. ethics

8. Dining Room
   a. necessity of uniform rules
   b. etiquette
   c. diet
9. Mechanical Operations and Repair
   a. washing machine operation
   b. toilet repair
   c. movie projector operation
   d. power lawnmower care
   e. floor polishers
10. Goals for the Dormitory
   a. English
   b. values
11. Filling out School Records
   a. accident reports
   b. anecdotal reports
   c. clothing records
   d. shift reports
   e. miscellaneous
12. Self Improvement
   a. as selected by the group

In order to have quality instruction, I intend to use resource people whenever possible. For instance, I hope to use Public Health doctors and the school nurse in the matter of health and safety, plant management personnel for the mechanical repair areas. I would try to get salesmen or factory representatives to discuss soaps, waxes and solvents with the group. Also, I feel that the older experienced employees can make major contributions to the class too.

In the self improvement area, I intend to let the class pick the area of study. It might be English, vocational information, Navaho history, or just about anything they would care to indulge in. Our scope would be limited only by the facilities.

PROCEDURE

The instructional aides will be divided into two groups--depending on their day off. The class will be held once a week for 1 1/2 hours durigg the time the children are in the classroom.

Although the students will be a more or less "captive" group, I intend to use the best principles of adult education to make this a pleasant, meaningful learning experience. Intermountain Film Library has a number of movies which should prove useful. A coffee break could help make it more pleasant too. I feel that some method of reward is necessary--perhaps a certificate can be given along with grades which could be used for performance ratings and recommendations for raises and better jobs.

EVALUATION

I realize that the type class presented in this paper does not correspond with a typical situation on the reservation--it is of importance to the people involved, the school, the community, and to myself. Anyone who can train to become more proficient or competent in his work is more likely to be happier and more successful, and he will carry this feeling with him to the community when he is not on the job. Possibly as a side effect, others might wish for adult education for themselves too.

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MANPOWER DEVELOPMENT ON FORT APACHE INDIAN RESERVATION

by

Downer White

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In mid-August of this year, thirty-one White Mountain Apaches will undergo a six-weeks training program under the joint supervision of the Bureau of Indian Affairs, White Mountain Apache Tribal Council, and the local public school system. At the end of this six-week period, these Apache people will man the new two million dollar sawmill due to go into operation this fall at Whiteriver. This will signify the completion and culmination of the efforts, the "blood, sweat, and tears" of the White Mountain Apache Tribe, BIA, and many other agencies.

Mr. Lester Oliver, Tribal Council Chairman, and Mr. Clyde Hughes, Agency Employment Assistance Officer for the Bureau of Indian Affairs, were the chief instigators of the program for mill trainees. These men, and many others, explored all avenues of approach to meet the financial and instructional needs of such a training program. First, the Adult Vocations Program and the Area Re-Development Act were explored but these two sources of revenue were ruled out because each had the stipulation that if the end products of these mill workers were not utilized by the tribe itself, their funds were not available. Since timber resources represent a multi-million dollar enterprise to the White Mountain Apaches, they could hardly think of confining their timber products to the reservation proper.

Southwest Lumber in McNary, a leased, private lumber enterprise on the reservation, was approached as a training ground for the new Apache lumbermen. This idea was soon abandoned when it was discovered that the non-Indian laborers at the mill feared for their jobs and would not thoroughly cooperate in such a training program. This was naturally a disappointment to the men involved in the program because this could have served as a perfect training ground for these Apache men.

Finally a source of aid was found in the Manpower Development and Training Act of 1962, Public Law 87-415, approved March 15, 1962. This act provides for the training of unemployed or under-employed persons for those occupations in which there is reasonable certainty that employment will be available upon the completion of training. Although the act contains no specific reference to Indians, it is expected that many unemployed or under-employed Indians will be eligible for training under this act. It is understood that unemployed or under-employed Indians eligible for training under the Manpower Development and Training Act who have access to local employment security agency services will be given equitable consideration for selection for training. There are, however, many potentially eligible Apaches who do not have ready access to such services. In order to extend the training benefits available under the Act to this latter group, it is appropriate that suitable administrative relationships be established in order to assure the Apache people full opportunity under the Act. The following men and agencies worked in close cooperation to see that this came about:

1. Arizona State Employment Service
2. Bureau of Indian Affairs, Superintendent and Employment Assistance Officer
3. Superintendent of Public Schools, Whiteriver
4. Bureau of Apprenticeship and Training
5. State Department of Vocational Education
6. Farm Home Administration
7. Arizona Development Board
8. U. S. Department of Labor
9. State Apprenticeship Council

10. ARA Coordinator of Arizona
11. Construction Manager
12. Ft. Apache Timber Company*
13. Manager, Ft. Apache Wholesale Lumber Co. *

* tribal enterprises

It was stated that some 70-75 people are to be employed in the new mill. It is contemplated that they will need approximately 29-31 trainees in 13-14 positions, nine of which were expected to fall within the scope of apprenticeable occupations. Below is a listing of these training proposals together with some estimated numbers of trainees and length of the proposed training courses:

Occupation	No. of Trainees	Length of Training Courses
Chipper	2	6 months
Debarker	2	6 months
Dock Worker	2	6 months
Edger-Sorter-Feeder	2	6 months
Edgerman	4	6 months
Filer Helper	2	9 months
Fireman	5	9 months
Gang Sawer	2	6 months
Grader	1	24 months
Lumberjack Driver	1	6 months
Millwright Helper	2	24 months
Off Bearer	2	6 months
Trimmerman and Loader	2	6 months

One development felt to be significant was the attitude of both the Bureau of Indian Affairs and White Mountain Apache Tribal Council representatives with regard to the setting up of some form of apprenticeship program on the reservation. Mr. Harper Stewart, State Supervisor, Bureau of Apprenticeship and Training, Phoenix, Arizona, offered the assistance of his office in carrying out this endeavor.

All of the contemplated training appears to fall in the on-job training category of the Manpower Development and Training Act. This training will also include forty-eight hours of institutional training by the public school under the supervision of Mr. Fred Lewis, Superintendent, and Mr. Joe Pierson, Instructor of Vocational Agriculture at Alchesay High School, Whiteriver.

The following is a list of course information of the in-class phase of the training:

1. Referred trainees must be able to read and write the English language and must have the equivalent of an eighth grade education
2. Appropriate text materials pertaining to history of lumber industry and safety will be available, as determined and assembled by instructor. Films and slides will be rented from Film Libfary at Arizona State College, Flagstaff.
3. Each trainee will be expected to understand his relationship to his employer, his fellow worker, and to his job. Each must have an understanding and an appreciation for safety pertaining to lumber mill work at completion of this course.
4. Attendance and achievement records will be kept on each trainee.
5. Topics to be covered in this related course:

	Hours	Topic Areas
A.	4	Timber resources of Apache Tribe
B.	6	The Ft. Apache Timber Co.--staff personnel, organization, and operation
C.	10	The Relationship of the Various Processes from Harvesting of the Timber to the Selling of the lumber
D.	6	The Economic Importance of the Timber Industry to Apache Tribe

E.	3	The Employee and His Responsibility to the Industry and Management
F.	4	The Employer and His Responsibility to the Employee
G.	4	Personnel Policies of the Ft. Apache Timber Company
H.	3	Safety Practices as Related to Individual Welfare and Company Welfare
I.	3	Basic First Aid and its Application

6. Each topic treated will be intended to better prepare the trainee for work in the lumber mill.
7. Periodic applicable tests will be given and achievement of each trainee will be kept in a cumulative record.

Approximately $29,000 has been allotted for this program under the Manpower Development and Training Act. The White Mountain Apache Tribe will absorb the cost of providing salaries for the trainees while they are involved in the training program.

A selection committee will be established in which the Arizona State Employment Service will be the administrative body to screen applicants for the program. Such things as age, law and order record, job history, etc., will be considered by this committee.

Mr. Hughes and the tribe have expressed hopes that the men who helped construct the mill in the first place will be given first consideration. There was the feeling that these men would have a feeling of identity with the new mill since they helped build it and therefore have an attitude of pride which would do much to enhance their job attitudes. It is also hoped that no Apache men who already have good jobs will leave them in order to enter this training program.

This program has been a long time in the making and has had many a setback, but its realization seems to be on the horizon and should soon be considered another long stride in the White Mountain Apache's quest for employment opportunities on the reservation.

A STUDY OF COOK CHRISTIAN TRAINING SCHOOL

by

Sarah Marimon Coe

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Dr. Charles H. Cook, the first school teacher-missionary among the Indians of Arizona, started his missionary work January 1, 1871. He became convinced during his years of work that what the Indians needed greatly was Bible trained Christian Indians to work among, and teach their own people. He advocated the founding of a school to train Indian Christians for this work.

"The Indian should teach his own people if the growth of the Christian faith is to be sustained," he said.

He believed strongly in the idea of the indigenous Indian church with its own trained leadership.

In October 1911 the Charles H. Cook Bible School was opened in Tucson as a memorial to Dr. Cook. It was opened under the joint auspices of the Presbyterian Synod of New Mexico (which then included Arizona) and the Board of Home Missions.

Rev. George Logie, a missionary colleague of Dr. Cook, was appointed superintendent and sole instructor. There was only one student when the school opened. That student was Rev. William Peters, a Pima Indian, who was still living in 1962.

In 1913 the school moved to Phoenix in a location near the Phoenix Indian School. It was thought this location would give the Indian trainees at the Cook Bible School the opportunity to work among Indian young people of various tribes.

Thus until 1941 in a small but earnest way, and with scant funds, the school continued to operate. At this time it was transferred to the Home Missions Council of North America and became interdenominational. This transfer was the result of an interdenominational study made of the personnel needs of the Indian churches in the United States by Dr. Henry S. Randolph for the Indian Committee of the Home Missions Council of North America.

At the time of the transfer the name of the school was changed to Cook Christian Training School. The study that Dr. Randolph made pointed out the need of a well-equipped training center adapted to the educational background and specific needs of Indian students to prepare them to be preachers, church school teachers and field workers among their own people.

From 1941 to 1945 the school still operated with a very limited budget but with very able superintendents. This was a time of transition. The school made strides in the development of new administrative patterns and in the reshaping of its program.

In 1945 Cook Christian Training School achieved maturity as a national inter-church school. This was the year in which the school became organized under the Interdenominational Board of Trustees and incorporated under the laws of the state of Arizona.

From a small regional denominational school, it had achieved the stature of a national interdenominational school.

Rev. George Walker, a long-time Presbyterian minister and missionary to the Indians, was made the first full-time president of the school. He proved to be a dynamic, capable and dedicated leader. Rev. Walker was asked by the Board to build up the student body and the faculty, and raise money for adequate housing for students and faculty. He saw the need for more land for building expansion, some proper classrooms, a library and administrative offices, as well as more housing for students and staff.

The Board of Trustees approved the proposed expansion and under Rev. Walker's excellent management and promotion, the school began a real growth, both in the physical plant and in student enrollment.

During the years between 1945 and 1960, he built into the school an able and consecrated staff. During this time the curriculum was the subject of earnest study and many changes and adjustments were made as needs were recognized.

The Cook Christian Training School had had students from thirty different tribes and from fifteen different denominations.

In 1939 the annual budget for the school was $3,000 and in 1962 it had grown to $128,494.

The new buildings, the added income, the improved curricula, the enlarged staff and student enrollment all bear testimony to the growth and improvement of the school, but what was of the greatest importance to the Indians themselves, and to the Christian work of the school, was that approximately one hundred Cook Christian graduates were serving their own churches in official capacities. Also serving were a vast number of faithful volunteer workers.

In 1960 Dr. Walker retired and Dr. H. S. Randolph was asked by the Board of Trustees to serve as president of Cook Christian Training School. At the time, the Board made this statement, "When Cook School started its operation fifty years ago, the program was fairly simple and the organization of the school fairly simple because the old Cook Bible School was ministering to a group of Indian young people and adults whose educational attainments were on a fairly even level and whose goals were fairly similar. In this our Golden Jubilee year, the process has become extremely complex. If, to the casual observer, it would seem that programs are piled upon programs and curricula upon curricula, it is only because in attempting to be responsive to the complex needs of Indian American young people, we have had to develop a matching program and matching curricula."

Because of this situation, the Board felt that a new study and survey of the school's place in Indian Education was needed. In 1961 Dr. Henry S. Randolph, at the request of the Board of Trustees of Cook Christian Training School, made an extensive evaluating study of the work, needs, strength and weaknesses of Cook Christian Training School. He sent out questionnaires to the staff of the school, the present students, former students, and local supervisors of Indian work in eleven geographical areas.

Much of the information for this report is taken from Dr. Randolph's report, published in 1962. In the same year Dr. Randolph gave up the presidency of Cook because of ill health, and Rev. Walker, at the urging of the Board, agreed to come back as president.

Before we consider the information learned from Dr. Randolph's questionnaires, it seems a fitting time to take a look at the need for the type of education that Cook Christian Training School offers. In the report of the Task Fo rce on Indian Affairs instituted by Senator Udall, we find this statement: "When programs of the Bureau of

Indian Affairs have failed, it is often because the Indians are not trained to assume the responsibilities thrust upon them."

The median of the educational level of Indians twenty-five years old or older is about one-half that of the general non-Indian population. At college level about one-half of one per cent is being enrolled as compared to two per cent of the non-Indian population. Of those Indians who enter college, few are as well equipped in social adjustment as non-Indians of comparable age. There is then a great lack of education and training for off-reservation life among the Indians.

We find that the lack of training to assume responsibility and the low educational level causes the same difficulties in mission and church work as it does in government projects. It is the same problem.

The imposition of the methods and standards of the non-Indian church upon the Indian church are being seriously challenged by both Indian and non-Indian churches who understand Indian culture.

Indian churchmen have declared that wherever the program of the church has failed in the past, the reasons are lack of Indian understanding, planning, participation and approval. The best remedy offered for this failure is the development of the indigenous Indian church. This was the conviction which led to the establishment of the old original Cook Bible School.

An Indigenous Indian Church is one rooted in the very life of the Indian community and led by Christian Indians. The Oklahoma Indian missions of the Methodist Church have 120 churches. The United Presbyterian Church of the Pima Reservation has sixteen churches which belong to the Pima people and depend on them for support and leadership.

The problem arises: how can we find Indian leaders for these churches? Indian leadership is difficult to find because of the lack of Indians with sufficient training.

Except for Cook Christian Training School, the church has given relatively little attention to the sort of specialized training needed by Indian church leaders and workers. Furthermore, not only do leaders need to be trained, it is necessary to discover Indian youth with ability, interest and dedication, who want to take the training. This task also is one Cook Christian workers undertake. They seek out these interested young people or adults and encourage them to attend special religious leadership training schools, colleges, and theological seminaries. They give these young people sympathetic guidance, encouragement, and financial aid where necessary.

It cannot be expected that all the Indian trainees for church work will be able to take the long training required by non-Indian churches for leadership approved by their particular denomination. Many Indians will take shorter courses and many wish only to be workers. There are many vacancies in Indian churches and missions. There are not enough trained Indians or even non-Indians to meet all the needs.

It is being recognized by many churches that if we are to have Indian leaders for the indigenous churches, less demanding standards for Indian church leaders will be necessary. This would allow those with below college or seminary training to be in a position to take positions of more responsible church leadership among their own people.

The aim will be to train more and more fully qualified leaders but to quote Rev. Melvin Nelson, Dean of Cook Christian: "Some of these educational requirements are unrealistic. If indigenous leadership is to be used in Indian churches for the foreseeable future much, if not most of it will be composed of partially trained people."

It is the hopeful task and aim of Cook Training School to raise, as much as possible, the level and amount of training among the Indian people so that this lack can gradually be overcome. Cook Christian feels the great need for the training it can offer but what can, and should, it offer? Should it be strictly a church training school, or should it also strive to give a good Christian background of training to students who will go into other fields?

In short, what kind of education must it offer to meet the needs of the young and adult Indians who turn to it or whom it seeks out?

Here we take a look at the results of the questionnaires sent out by Dr. Randolph.

The Staff: The staff consists of twenty-three people who represent five denominations. The staff, as a whole, felt that it is necessary to have at least four curricula to accommodate all the student needs since there are students with only lower-grade education on up to ones who are sophomores or better in college. They favored continued tutoring or supervision for those who needed it especially for those in college. The staff approved of a more greatly diversified program for Indian church workers and short courses on an area or regional basis, orientation courses, reservation workshops and summer extension courses.

Present Students (This survey was made in 1961-1962): It is the policy of the school to allow students who qualify to take classes in a Phoenix area college or high school. The questionnaire, however, was only in regard to the training at Cook Christian.

Personal Data: The questionnaires were sent to thirty students ranging in age from eighteen to fifty with an average age of twenty-four. There were eighteen men and twelve women. Ten of the men were married and they had a total of twenty children ranging in age from one month to twelve years. All of the students and their families live on the campus. There are cottages available for the families and dormitory accommodations for the single students. There is no charge for housing.

The students were from nine states and belonged to fourteen different denominations. Eighteen of the students were laymen; three, church officers; two, student ministers; three, lay preachers; two, missionaries; and two were ordained ministers. Eighteen had been employed by the church while twelve had not.

They were asked in which courses they felt they were learning the most. Their choices were, in this order: (1) Old Testament, (2) Christian Education, (3) English, (4) Record Keeping, (5) Speech, (6) and doctrine. They were also asked which courses they felt to be of greatest value in preparing them to serve their church. Their choices were, in this order: (1) Old Testament, (2) record keeping, (3) New Testament, (4)Speech, (5) Life of Christ, (6) Doctrine, and (7) Churchmanship.

Eighty per cent said the school helped them develop skills and effectiveness in Christian leadership. Seventy per cent believe the school is helpful to them in resolving their religious and personal problems. Sixty per cent say that the school helps them to make free indopendant decisions about religion, church, and human relations. They have various aims. They all seek self realization. Some want to go on to college and train for the ministry, some want to be lay leaders, some want to teach, some want to enter the nursing field, or that of some other vocation. They want the training that will best prepare them for these things.

It was very evident from the reports that the students for the most part like the school and appreciate what it is trying to do for them.

Former Students: Seventy-six questionnaires were sent out to former students. Only thirty-eight replied completely. Of these, twenty-nine were men and nine were women. Their ages ranged from twenty to sixty-two years. All but four were married. They had a total of ninety-one children ranging in age from one year to twenty-one years. They were from ten different states and belonged to twelve different denominations. Those reporting had been out of Cook from one to fifteen years.

The part they were taking in church work was asked. Five were licensed ministers, twelve were ordained ministers, four were lay preachers, three were missionaries, and three were lay evangelists. Thus, twenty-seven of the thirty-eight were in some sort of church employment. Thirty-three of the thirty-eight reported they were in some sort of church work. Twenty-eight received salary or wages, five worked as volunteers. This is quite a remarkable record.

Those not working for salaries or wages for a church had such work as tribal council work, teaching school, clerical work, gardening, mechanics, highway work, hotel maid.

All these reported that they were attending and working in the church. Training for the above jobs was incidental, not intentional at Cook. The former students also reported on the courses they liked best and which they thought had been the most valuable to them since they left. The courses liked best were, in this order: (1) Bible, (2) Christian Education, (3) Doctrine, (4) Old Testament, (5) Music, (6) Pauline

Epistles, (7) New Testament, (8) Evangelism, (9) Homiletics. The courses which they thought were of most value to them since they left school were, in this order: (1) Christian Education, (2) Homiletics, (3) Speech, (4) Old Testament, (5) Music, (6) Doctrine, (7) English, (8) New Testament, (9) Bible Study.

They suggested a number of new courses: more church history, Sunday School curricula, music, Bible criticism, church government, general history.

Aside from formal courses, they also reported on personal values. Thirty-seven out of the thirty-eight reported that Cook had helped them with religious and personal problems. Nearly all said that Cook had helped them to do independent thinking, although a few thought that Cook stifled independent thinking by giving cut and dried, single answers to questions. It was also noted that in response to a question about participation in community clubs and organizations, only fifteen answered in the affirmative. Perhaps Cook needs more emphasis on understanding and participating in community affairs.

All the information gathered by this survey is being studied and used in future planning of policies and curricula.

For some time Cook was considered a terminal school in training for church leadership. This has changed because of Cook's policy to urge, and to make possible, further training for able students by allowing them to live at Cook and take college and high school courses elsewhere.

The survey showed that over half of the former students planned further education. This desire for further study is a healthy sign. One student wrote, "The program of Cook Christian Training School offers a medium of testing the aptitude and sincerity of the Christian student. Those who can qualify to do college work and take seminary training should be encouraged to do so. This is not to say, however, that college and seminary graduates make better spiritual leaders; but it does provide more qualified leaders."

In the study of these questionnaires, it is heartening to note that an overwhelming majority of the students have a sincere loyalty to Cook. Here is another quotation from a respondent, "Cook School is a symbol of mental and spiritual liberty... Cook school is a stepping stone to a better Christian life of leadership and service.... It stands as an island of hope for the American Indian."

Summary of the reports from the supervisors of Indian work in eleven geographical areas:

The supervisors show appreciation of Cook's program and while they prefer longer training than many Cook students have taken, they strongly favor Indian leadership in Indian churches even if these leaders have had much less formal education than is usually expected of non-Indian ministers. They reported that 75 per cent of the employed church leadership under them is Indian, most of whom have had less than college and seminary training.

Twenty-six out of the thirty supervisors reporting said that the Cook Christian Training School students under their supervision were successful. The reasons given were these:

1. Indian people have more confidence in them.
2. They have a working knowledge of the Bible.
3. They are loyal to the church.
4. They have strong Christian convictions.
5. They have dedication and devotion. (They reported that the non-Indians were not so successful. The reasons given were these:
    a. They cannot identify with Indians
    b. Communication is difficult because of language problems

c. Indians often mistrust them
d. The Cultural differences are very great

The supervisors want development of more Indian workers with an upgrading of educational qualifications. They are strong in the support of Cook's program of cooperation with colleges in the Phoenix community.

Before continuing with this study, we should take a look at the present school as it is at the time of this writing and consider a few vital statistics. The present student capacity is approximately fifty-four students. The capacity is limited because all students must live on campus.

Present Housing Available

Family apartments on West Campus	18
Accommodations for single men in boy's dormitory	16
Accommodations for single women in girl's dormitory	14
Accommodations for single women in the Annex	6
Total	54

This number may be increased if wives of the men in family apartments are also taking training. The campus consists of four and one-half acres on both sides of Second Street off Indian School Road in Phoenix. The buildings are the chapel, twenty-seven student apartments and four faculty homes on the west side. Some of the student apartments are occupied by members of the staff. The east campus includes the classroom, library, and administration building, the Sue McBeth Girl's Dormitory and Annex, David Brainerd Hall, the school dining room, Logie Hall, five faculty homes and a sports area.

The finances for Cook Christian Training School are derived from five main sources: trust funds, churches, National Council of Churches, individual gifts, miscellaneous sources.

Cook Christian Training School furnishes housing free to the students. All students must live on the campus. The expenses of food, tuition, books, etc., must be met by the student. However, scholarships for most needy qualified students are available. Cook School itself has scholarships available and provides as much student employment as possible. Various churches also have scholarships.

Government relocation aid, as it is now called, job training, and placement is available. The school does not allow students to borrow money except by express permission. A budget is worked out with each student the first of the year so he will not come to the end of the year owing money. A student entering Cook Christian Training School must either have completed high school or be over eighteen years old. Thus Cook is strictly for adult training. The ages, as stated before, vary from eighteen to sometimes as old as sixty-two years. The median age is twenty-six.

In 1945 when the present expansion started, there were only eight students and three staff members. Since then the student body has varied in number from seventy to thirty-two. There has been a gradual rise since then and the recent enrollments have been between forty and forty-six.

Let us now take a look at the curriculum which was offered this past year, as published in the Cook Bulletin and Catalogue. First, there is the Diploma Course. It is noted that Diploma students may be recommended to study part time at Phoenix College with credit toward a Cook School diploma. Cook School graduates may be invited to live on campus and complete their work for a Phoenix College diploma. Opportunity may be given to those with fewer than twelve years education to take a High School Equivalency Test for admission to Phoenix College.

DIPLOMA COURSE

(First Year)

First Semester		Second Semester	
English (D, C, B, A)	3	English (D, C, B, A)	3
Christian Education I	5	New Testament Survey	3
Old Testament Survey	5	Christian Beliefs	3
Record Keeping	2	Christian Ethics	3
Electives		Speech I	3
Piano	1/2		
Choir	1/2	Electives	
		Piano	1/2
		Choir	1/2
		Typing	2

(Second Year)

English (D, C, B, A)	3	English (D, C, B, A)	3
Life of Christ	3	General Epistles	3
Christian Education II	4	Evangelism	3
Doctrine I	3	Doctrine II	3
Music	2	Romans	2
Electives		Speaking and Writing	2
Piano	1/2		
Choir	1/2	Electives	
		Piano	1/2
		Choir	1/2

(Third Year)

English (D, C, B, A)	3	English	3
Churchmanship	4	General Epistles	3
Speech III	3	Evangelism	3
Church History (men)	2	Doctrine II	3
Hymnology (women)	2	Romans	2
Sociology (men)	3	Speaking and Writing	2
Christian Education IV	3	Electives	
		Piano	1/2
		Choir	1/2
Electives			
Piano	1/2		
Choir	1/2	Navaho Reading*	2
Typing	1		
Navaho Reading*	2		

*For all Navaho students who do not read the Navaho orthography.

PHOENIX COLLEGE COMBINATION COURSE

Course I: Cook School Certificate and Phoenix College AA Degree, three years.

Cook Christian Training School will provide certain basic courses (for which no Phoenix College credit will be given) plus the Christian environment of our campus and tutoring as needed.

Students will take twelve to thirteen hours per semester at Phoenix College, beginning at the time of arrival and 4 or 5 hours at Cook School.

In three years time, the student will accumulate enough hours credit at Phoenix College to receive the degree Associate in Arts, and he will be granted a Cook School certificate.

Course II

Cook School Diploma and Phoenix College A. A. Degree. Four Years.

For the first year the student will follow the regular curriculum of the Cook School Diploma Course. Students of exceptional ability may be permitted to begin college work at a reduced number of classroom hours after one semester.

For the second and third years, studies will be divided between Cook School and Phoenix College in a ratio to be determined in consultation, according to each student's ability and readiness. A normal course will be six or seven hours of work at Cook School plus eleven or twelve hours of work at Phoenix College.

At the end of the third year, the student may expect to receive his Cook School Diploma. A fourth year's study entirely at Phoenix College (maintaining residence on the Cook School campus) will complete requirements for the A. A. degree, and may give some students credit to spare toward the B. A.

THE SPECIAL COURSE

(First Year)

First Semester		Second Semester	
English (D, C, B, A)	3	English (D, C, B, A)	3
Old Testament	3	Old Testament Studies	3
New Testament Studies	3	New Testament Studies	3
The Christian Life	2	Christian Education	4
Arithmetic	1	Reading and Spelling	2
Electives		Electives	
Piano	1/2	Piano	1/2
Choir	1/2	Choir	1/2
Navaho Reading	2	Navaho Reading	

Depending upon the student's ability, seven to fifteen hours deemed most applicable to the student's needs are selected each semester from the Diploma Course.

Special students who show outstanding ability may be promoted at the end of one year or, in most outstanding cases, at the end of one semester, to the Diploma Course. The Administrative Committee may require passing of the G. E. D. Test for this promotion.

CHRISTIAN EDUCATION SPECIAL COURSE

First Semester

Christian Education I	5
Christian Education II	4
Christian Education IV	2
Old Testament Survey	5
Electives	
Piano	1/2
Choir	1/2
Laboratory and Consultation	1

Second Semester

Christian Education III	4
English (D, C, B, A)	3
Christian Ethics	3
New Testament Survey	3
Christian Beliefs	3
Electives .	
Piano	1/2
Choir	1/2
Typing	2
Laboratory and Consultation	1

It is evident from these courses of study that the school has made and is making an earnest effort to meet the needs expressed by the students, past and present, and by the supervisors of church work in various Indian fields which were expressed through the research questionnaires.

Also the school is endeavoring to create opportunities which will be open to the well-trained and partially trained students to meet the needs made evident through this exhaustive survey made in 1961 and 1962.

Cook Christian Training School is not really directed by any long-term consistent policy but serious attempts are constantly being made to determine policies and objectives. There are many sorts of philosophies and policies held by staff members and supporters largely because so many denominations are represented and this has led to misunderstandings. In spite of this, the staff, trustees and other agencies have created and made effective policies which have kept the school growing and expanding. In the 1961-62 report the schools attention was directed to:

1. Adequate supervision of student field work.
2. Counseling of superior students to continue training for the church ministry through college and seminary.
3. Teaching of church polity within the framework of interdenominational tolerance and consideration.
4. Importance of training church lay leadership and pointing out that training at Cook does not necessarily indicate that employment in missions on churches will necessarily follow.

In Dr. Randolph's report he takes a look into what he sees as the future of Cook Christian Training School. It is a long look so I will take, what seems to me to be, the most salient points.

1. "Social change runs through the whole fabric of the Indian society today. These changes involve standards of living, better homes and food, better health, better transportation, better communication, higher levels of education, better economic conditions and a greater measure of profitable employment in and off the reservation." He sees here that Cook Christian Training

School has a great opportunity to build a program that will try to meet these needs both on and off the reservation.

2. He feels that education for Christian leadership is changing and that the school must keep abreast of the educational, social and religious changes of the people.

3. He feels that the different and rather separate curricula at Cook's is a mistake and that one overall curriculum with great flexibility, emphasizing the student's search for truth and the method by which he searches, be adopted. Some suggestions he makes for this overall curriculum deal with enrichment. Some with a program training students in various fields of industry. This program should emphasize the dignity and spiritual significance of labor. He also emphasizes a new program for college and university training either in cooperation with Cook, or as living in the Cook community of Christian fellowship while attending nearby colleges and universities. "Indian young people often find the most difficult adjustment to college is not in academic life but in social life. Thus Cook could be developed to sustain the young people in a wholesome Christian atmosphere and also give tutorial aid if necessary."

4. The educational curve of Indian people, he feels, is in rapid incline so the need is that church leadership in Indian churches should be trained on a higher level also.

Cook school should provide extension courses for ex-students and others in home communities, by group study, or correspondence.

"Indian culture must always be appreciated as a setting for Christian faith. We must help students to live effectively in modern America with its time clock and family budget, yet if he wishes to retain the 'old way' he may do so. This is called 'cultural pluralism.'"

This concludes my formal report on the past, present and hoped for future effectiveness of this fine school, dedicated to the training of Indian Christian leaders and workers as well as to the training of Christian Indian people who plan to go into other fields.

As a final conclusion to my study, I will present the personal touch:

PERSONAL TOUCH

I have found that no matter how much you know about a person, nothing is a substitute for meeting that person. The same is true of an institution.

I had the privilege of meeting the Rev. George Walker, who did so much to get Cook Christian Training School started on its present development. I also met the Rev. Melvin Nelson who has done a fine work as Dean there for the past six or seven years. And I visited Cook School itself.

Therefore, to give the best picture of the present and future of this remarkable school, I will quote directly from Rev. Walker and Rev. Nelson. I interviewed Rev. Nelson first.

I am greatly indebted to Rev. Nelson for the use of "The Study of Cook Christian Training School" by Dr. H. S. Randolph. This very complete report was authorized by the Board of Trustees and published in 1962. Rev. Nelson graciously offered to let me bring it home to use. It was invaluable to me in this study.

Rev. Nelson does effective work with the students. He is very enthusiastic about Cook. His absorbing interest in the school and his devotion to it is evident at once.

He told me that Cook is not accredited as yet but they hope, through work with outside high school and colleges, to become accredited. They are instituting next year a new system approaching the one flexible curriculum advocated by Dr. Randolph. To do this, they plan to proceed as nearly as possible on an individual instruction basis. They will teach not only content but also study methods, a sort of guided research. Each student will have a syllabus, study guides and possibly lesson plans.

The students on the same general level will meet together at intervals probably at the teacher's discretion. They will exchange ideas, probably compare notes and have discussions. Each one may, with guided instruction, go at his own speed. For the students who attend Phoenix College, or other outside schools, tutoring will be available if needed. The tutoring system is used now.

The giving of actual grades: A to F, which has been the practice for some years will be discontinued. Actual grades will not be given to the student, but records will be kept to be used if a student transfers to another school. The readiness of students to advance will be judged by rating each student in three fields of endeavor:

Content - this includes concept, vocabulary, and basic knowledge.

Competency - this includes problem solving, study skills, and application.

Character - this includes initiative, consistency, and sharing.

This system of individual teaching and grading is new. It will be instituted for the first time this coming year, 1963-64.

Cook Christian has given extension courses in the past: the last three years they have been conducted in Oklahoma. This year these are not being conducted. However, the school has plans to give more extension courses in the future.

Cook now furnishes living quarters to full-time college students with the only requirement being that the student take at least one class at Cook. This past year three girls taking nurses training at Phoenix Union were allowed the same privilege.

The Dean told me enthusiastically about various students and what they were doing this summer: Jimmie Tsosie, training to be a lay pastor, is in charge this summer of a parish at Cornfields. Lester Gage, a Pima, is helping this summer with church and Sunday School at the Goodyear Chapel on the Gila Reservation. Louis LaRose, a Winnebago who wants to be a school teacher, is acting as summer pastor at Cache, Oklahoma. There were many others.

Rev. Walker started his interview with a quotation from Dr. Ben Rifel, a Sioux Indian from North Dakota. Dr. Rifel said that the three things most difficult for an Indian in a non-Indian world are:

1. Lack of a comprehension of time.
2. Inability to save money. The economy of the white man's world is very difficult for him.
3. He is not habituated to hard work. He will work very hard for two or three days but constant work is not to his liking.

Then Rev. Walker started talking about Cook Christian Training School. He said that at the first of each year a budget is set up for each student. This not only keeps him from having debts to meet at the end of the school year, but it also helps him to learn how to handle his money and this training is valuable to him. Rev. Walker said that the biggest reasons for the failure of students and the causes of student dropouts were: First, he gets behind in his studies, the constant need to work and keep up is a strain on him. When he gets behind, he gets discouraged. Next, he is apt to get homesick. This is often too much for him and he will just leave and go back to the reservation.

To forestall this, Rev. Walker said, "We watch our students. We love them. We baby them. When we see the work is hard for them, or piling up on them, we tutor them. We try to give them a sense of accomplishment. We try to keep a warm friendly atmosphere. We try to keep them in school. You see, they all live here at the school. We insist on that and we furnish housing free because they need the atmosphere of the Christian community. They need to be part of that community. We know each other better if we live together. If they feel that this is their home, they are less apt to get lonesome, discouraged, or homesick."

He said most of their dropouts were among the younger students. As they get older, they are less likely to drop out and among the married students, there are scarcely any dropouts.

"We get our students by visiting the reservation, the churches, the schools. We talk to likely students and try to interest them. All summer we are doing this. Teachers and missionaries often put us in touch with Indians who are interested. Often students are recommended to us by people who have heard about our work. We send out literature to missions and Indian schools. For students who have financial problems, we try to get scholarship aid, and there are a number of scholarships available for deserving students. We also try to get employment for students who need it, both during the school year and for the summer. Also we help them find employment when they graduate," stated Rev. Walker. He also feels that most former students and graduates carry on in the work of the church. "We know," he said, "of approximately one hundred Cook graduates serving their church officially and a vast number of faithful part-time and volunteer workers. At least 80 per cent of our former students are living Christian lives. A great many of these are in church work unprofessionally. They get their salaries elsewhere."

Rev. Walker said the using of the high school and college for training apart from Cook started in 1942 but was discontinued and started again twice. But now for the last six years it has been a regular part of Cook policy and will continue to be.

He said, "We used to keep a student three years for outside college training, but now if the student is doing well and wants to continue his college education, we will keep him and give him his home and a part in our Christian community for up to six years or possibly even longer."

There is a real need for such a school as Cook and probably will be for a long time to come. It is the only school of its kind in the United States where Indians of all tribes and denominations can be trained for Christian service among their own people.

Rev. Walker furnished me with a copy of the names of the graduates and those who had taken refresher courses or been awarded Christian Education certificates, from 1948 to 1963. There were 86 graduates and 14 who came under the other classifications. He remembered every one of them. He wrote after the name of each one the tribe to which he or she belonged. There were 24 tribes represented from 16 states and Canada. The Crees are from Canada.

The most frequently represented tribes were Pima, 18; Sioux, 17; Navaho, 12; Sac and Fox, 7; Maricopa, 4; and Nez Perce, Winnebago, Choctaw and Cree each had 3. The other tribes had one or two. He told me what a number of the ex-students were doing and he was as proud as though they had been his own children.

He told me delightedly about the recent installation at Salt River Church on the Pima Reservation of Rev. Bird, a former Cook School student. He said that the Lehi Church, which is also on a Pima Reservation and only has a membership of thirty-six, came twenty-four strong to Rev. Bird's installation and in his honor sang the "Gloria," beautifully, perfectly, showing a great deal of faithful practice. Rev. Walker almost had tears in his eyes. "It was perfect," he said.

He told me that Cook School was getting crowded in their present location. Now that college training is being more and more used by their students and there is some uncertainty about the future of Phoenix College, Cook is seriously considering selling their property in Phoenix and buying property in or near Tempe where their students would be able to use the facilities of Arizona State University. If this takes place, Rev. Walker will have been instrumental in another great step in the life of Cook School.

If I ever met a man completely and enthusiastically devoted to his work, it is Rev. George Walker. He is also genial, gracious, and possessed of a fine sense of humor. I feel that Cook Christian Training School has been fortunate indeed to have had him at its helm for so many years.

The school has come a long way from the one teacher, one student start. It has had many difficulties and has seen many changes but always it has striven to offer to Indians the Christian training that it earnestly hoped was best suited to their needs and to the needs of their tribes. It has always been a small school but it has done and is doing a remarkable work.

May this fine school have many good years ahead!

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STUDY OF GOVERNMENT AND POLITICS: A REASONING PROCESS APPROACH

by

Ruth Detzer and Betty M. Huerstel

EDUCATION OF THE INDIAN ADULT
STUDY OF GOVERNMENT AND POLITICS: A REASONING PROCESS APPROACH

by

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Introduction to the problem:

In addition to the basic educational needs of English communication skills, the need for understanding the basic concepts of government processes (especially of their own tribal group), parliamentary procedure, and for developing confidence in expressing and sharing opinions in a formal meeting, has been emphasized throughout our course. Emphasis on literacy is not sufficient. Adult education can teach how to organize. The problem is to find a practical technique that is simple, interesting, and involving the participation of each individual. Hence, we are endeavoring to present a simple, hypothetical demonstration as a suggested solution to this problem.

Assumptions:

There has been a felt need on the part of the adults to understand how to function effectively in their own tribal government and have some understanding of the problems of American citizenship.

The desire to meet together to learn and satisfy this felt need has been expressed.

Indian value of agreement by consensus is important.

More complexity of life may necessitate a modification; therefore, a need for a better understanding of majority decision.

Introduction to procedure:

Most people have an image of government as a large, complicated and pretty rigid structure. They have learned early that we have three divisions, and know something of the formal organization of these branches of government. However, the dynamics of decision-making and decision-implementation are, too often, obscure to them. Lack of understanding tends to make the citizen of a representative democracy feel remote and ineffectual.

The following is an attempt to involve individuals in a small group in a decision-making process simple enough that the six steps in the reasoning process can be followed and the basis for understanding more complex processes be laid. It creates an environment in which different opinions can be expressed with the goal of reaching an agreement acceptable to most if not all. The executing of the decision is seen as a separate step. The problems raised by delegation of duties can be considered. Almost any classical problem of rule and citizenship is likely to emerge. When formal discussion of government follows, it is hoped that it will be more meaningful.

Since Indian communities so often have a tradition of democratic decision-making, it might be that an introduction to government in this fashion would serve as a link from procedures with which they are familiar to the institutionalized practices of our American democracy.

Following the situation presented herein, a series of situations of varying kinds could be used to introduce problems of rule-making for the group. They could write their own, then compare with the formalized rules of parliamentary procedure after the "why" of the rules was discussed. Also elections and the how's of voting, the need to appeal to a higher level of authority for permission to do something (delegation or committee to be appointed, arguments to be used for persuasion, right of petition). Basic to all would be the concept of authority responsible to the popular will as fundamental for democratic government.

Situations should be very real and should involve the students in some activity of interest to them. It is hoped that the students themselves might suggest organizing their own class and holding an election of officers.

Suggested Demonstration Experience:

Hypothetical group of 12 to 20 students: Teacher: I bought a bag of peaches this evening and I propose to share them with you. However, I can only give the class (8 to 15 peaches) so there aren't enough to give one to each of you. We will have a problem as to how to divide them.

Now I could say that as the teacher, I'm the boss and I'll decide which ones will get a peach. I could say I'll give to those who have been best behaved in class or to those who have done the best work. I could say I'll give to those I like the best, but teachers don't usually do that. Some bosses do that, though. If one man can do this in a nation with the jobs in the government or with the wealth of a country, we call him a king, or an emperor, or a dictator. This could be phrased as a question followed by discussion.

I could say that I'll pick three of you to decide, or help me decide. We might decide we like peaches so we'll just divide them among ourselves. Of course, that might make the four of us so unpopular that we might think it better to let some of the rest of you share so you would be on our side in any argument. If there is a government in which only a few make the decisions it is called an oligarchy. Sometimes an oligarchy believes it can make decisions that are good for everybody. Perhaps it can. What do you think? A faction or a clique is something like an oligarchy--a few who stick together.

What I am going to do is to ask all of you to make your suggestions as to how we should divide the fruit. This is the democratic way. What do you suggest?

Let us assume that a decision is reached. Let us assume that it is to cut up the fruit and serve equal portions to all, though in a real situation the teacher must be prepared to develop the next section on the basis of the actual decision reached.

Teacher: Do you all have bowls and spoons? Are there knives to peel and slice the peaches? Who will prepare the fruit? Since we don't have these things here, we'll have to get them. Any suggestions?

The result is likely to be that certain students are delegated to get bowls, spoons, knives and agreement reached as to which ones are to prepare the fruit. This may be by requesting the teacher to make appointments, by volunteering, by election.

Teacher: We reached a decision about what we wanted to do. This is sometimes called "setting policy." In government this can be done by all the people if a group is small enough. In New England in the early days such gatherings to make decisions were called town meetings. Do you know of examples among the Indian peoples? Switzerland is a small country and there are still two or three small communities there which have annual town meetings to decide important matters.

When communities are large, certain members of the community are selected by the people to make these decisions. They know that if they do not make decisions that most of the people approve of, they will not be kept as representative officers. Although a few are elected to make decisions or set policy, they must serve the people and try to make the decisions that will be best for most people. This is representative government and this is the government found in present day democratic states. Examples of such policy-making groups are: Councils, Legislatures, Congresses, Parliaments. Are you familiar with some of these?

But after a decision is reached by a number of people, the jobs that have to be done are better divided up and given to a few individuals to do. Wouldn't it have been silly for all of us to have gone searching for bowls and spoons, and getting in each other's way preparing the peaches? We delegated the job to certain people.

In government the people who are given the responsibility for getting a job done after a decision has been made are called the Administration or the Executive Branch. They are usually people who have certain skills or know-how for specific jobs. They may want the rest of us to help them in some ways, but we let them work out the best ways to get a job done. We, or our representatives, decide what is to be done. Their responsibility is to put it into effect.

In a small group like this we can see for ourselves whether or not they do the job. In a very large complicated situation it is sometimes harder to see that administrative or executive officers are following directions that have been given them. In our American Congress and in the parliaments of other countries there are usually special committees whose job it is to keep an eye on the Administrative Branch of government and check that decisions are being carried out in proper fashion.

Sometimes people become critical of governmental officials, forgetting that they are only doing jobs that have been given them to do. They have not made the original decision. They are putting it into effect. Now that we have our bowls of sliced peaches, we may think we could have sliced them better, served them more attractively, made more sure that every portion was exactly equal than the committee that did the job was able to do. All right, then, next time we may have better suggestions to make, more careful instructions to give. Maybe we'll volunteer our services to show what a good job we can do. Now we'll eat them with pleasure that we're all sharing in a good treat.

The teacher should have more than enough peaches along. The suggestion could be made that the group could buy from the teacher the extra peaches to provide one for each student. Should some pay and others get them free? Should all chip in to buy the extras? (Taxation--assessment of each).

It might be suggested that the class plan its own refreshments for the next meeting and the problem of deciding what, what to pay, who is to do it, and how to check on expenditures could be the introduction to taxation.

Later, the possibility of collecting dues might introduce the idea of a desirable distant goal as contrasted with immediate consumption; group goals contrasted with individual goals--the place of each.

Having had first-hand experience in class with the reasoning process and decision making in regard to the peaches, they may be ready to analyze and project their thinking further by asking some questions like the following. Do you know how

Indian tribal communities reach decisions? How do they put them into effect? Does it work well? How could it work better?

Flexibility is especially important in adult education. The teacher must be sensitive to desires and needs of the students and lead them as far into the study as they are interested in going. This group may want to get involved into a more complex situation by planning a joint party with two or three other classes. The problem of representation would be of first importance, followed by setting up committees for the divided duties and considering the problem of organization. The question of how to deal with any individual who failed to carry out his responsibilities could be raised. This could lead on to a consideration of judgment and sanctions and the broad law with its two-fold aspect of protection and penalty.

LANGUAGE AND THE INDIAN CHILD

by

Peg Meyer

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The educational welfare of the American Indian child involves instructional procedures which, in recent years, are becoming recognized more and more as being specialized problems in education.

During the ninety-four years in which the federal government has gone about the business of educating American Indians, it has faced many problems not generally met in establishing and maintaining public schools. The educational welfare of these people has, in the past, taken a back seat and only recently has an interest been taken in these minority groups. It has finally been accepted that the American Indian is here to stay and ignoring him won't make him go away.

Indian-speaking children usually come from low-income families and overcrowded homes. The Indian population is predominately rural and is often scattered over wide areas. Many of the Indian children speak little or no English when they enter primary grades and these conditions have a tremendous affect on the schools.

> Many school problems arise from the socio-economic conditions; retardation and over-ageness due to irregular attendance; poor health which in turn is the result of malnutrition and unhygienic modes of life; disciplinary problems brought about by a poor type of guidance in the home; outside interests which are foreign to school activities because they are frequently antisocial, making motivation of school very difficult; disruption of the school on the part of the parents due to lack of time, lack of English language, and lack of importance of education.[1]

Until recently there has been a mistaken premise that the Indian child was mentally inferior to the non-Indian. The common philosophy for many years has been that retardation of these children is the result of a sub-standard home environment but now the language barrier is recognized as offering serious instructional difficulties to them.

A very interesting research project conducted by the Educational Research Department at Arizona State University has thrown new light and insight regarding the instruction of non-English speaking students. This might conceivably bring about a change in the approach of instruction offered to bilingual students.

This research project came about because many bilingual students were not realizing the full impact of a good education. There is evidence from these studies to indicate that the Indian child, as well as other types of bilinguals, is not as retarded or limited as has been assumed in the past. Many individual case studies were conducted to substantiate this theory. In this research study it is stated:

> Many bilingual children are assumed to have mental limitations which are the result of language, cultural, and socio-economic factors. These factors are often assumed to serve as restrictions to the quality of their experiences and to their effective learning capacities. The apparent limitations of children who are bilingual or even trilingual may be recognized as a type of pseudo mental retardation. It is highly probable that some educational programs are not appropriate for these children inasmuch as their school records may include data which inaccurately reflect their actual potentialities. It is entirely possible that limiting factors do not necessarily affect adversely the learned potential of the bilingual children.[2]

The teaching approach to the actual teaching situation was basically the same in all of the literature studies. The methods, suggestions, and techniques used with non-English speaking children were very similar in all the studies. There were certain concepts and insights that were recommended to the teachers of bilingual students. These are nine important ones:

1. Living in an English-speaking country, children need to understand, speak, and read English well if they are to adjust favorably.
2. Learning the new language can be a very happy, satisfying, and important experience, opening up many opportunities for wider friendships and more participation in school activities.
3. The methods used should give the child more confidence and security.
4. He needs to add a language, but not losethe language of his home, family, and childhood.
5. More than language is involved in teaching the non-English speaking students, but many of his special needs revolve around the learning of English.
6. The child who lives in a non-English speaking home and goes to an English-speaking school moves in two worlds, and needs to be at home in both.
7. Communication between home and school is apt to be extremely limited, and sometimes the customs and expectations of teachers and parents remain very difficult and different.
8. In most communities, the language barrier acts to separate people, to build clannishness, and to prevent understanding of other groups.
9. Learning English well by methods that are not threatening can help the student to adjust favorably.

The Indian-speaking child enters school at the age of six. He comes from a significantly different culture and, for him, entering school for the first time can be an experience akin to entering a completely new world.

Before he can profit from the instruction a school has to offer, he must learn a second language. The school is faced with the problem of giving him a command of the English language and at the same time bringing him to an educational level equal with that of the native English-speaking child.

Communication is the key to success. This then, is a challenge which requires the cooperation and efforts of teachers, public school officials, parents, civic and political leaders, and the child himself. If these people cooperate and with the employment of special methods and techniques by skillful and understanding teachers, the public schools can develop the Indian child so that he can become truly bilingual without a noticeable handicap in either language.

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CAMP VERDE RESERVATION

by

Mary Jo Orr

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The Camp Verde Reservation consists of two small parcels of land located approximately six miles apart. The smaller parcel of forty acres lies on the southern outskirts of the small town of Camp Verde. The main part, consisting of 458 acres, lies six miles northwest of Camp Verde. This section is known as Middle Verde.

The reservation was established in 1916. Its inhabitants are known as Yavapai-Apaches. There are about 640 enrolled tribal members with approximately 400 living on or near the reservation and 240 living off reservation.

The Camp Verde Yavapai-Apache Tribal Council meets the second Saturday of every third month, at 9 a.m. in Middle Verde, Arizona. There are emergency sessions when called. Elections are held the second Saturday in July.

Mail deliveries: There are no mail deliveries on the reservation. The mail is picked up each day in Camp Verde.

Telegraph service is by mail from Clarkdale.

This reservation is six miles from Camp Verde; fifty miles from the county seat at Prescott; ninety miles from the State Capitol at Phoenix.

There are no guest facilities on the reservation. However, there are tourist courts and restaurants in Camp Verde; also a hotel.

Communications on the reservation are not good. There are no telephones and the nearest paper is the "Verde Independent," which is published at Cottonwood, some ten miles northwest of the reservation.

Without direct telephone, telegraph, or mail service, this reservation has a definite communications handicap for the Middle Verde section of the reservation.

Each section of the reservation contains a church, built by the Indians themselves, and served by a Baptist minister from an adjoining community. These buildings are constructed of stone and are much better maintained, by the Indians, than their homes.

One of the major problems is drinking, both by the unmarried young people and also by the young married couples. Perhaps there is a slight improvement since the Indians are allowed to buy their own liquor. For many years it was obtained in rather unethical ways. But even since the purchase of liquor by Indians has been legalized, drinking to excess is still a major problem.

Another major problem is lack of employment on the reservation and in the surrounding communities. Even the work on ranches and farms is negligible as most of the larger places have been subdivided and sold as ranchettes. This type of work will become scarcer each year.

Until 1944 there also was a school (B. I. A.) on the Middle Verde section of the reservation. It became more and more difficult to obtain and retain teachers for the school. They furnished modern living quarters for the teacher. They also had an Indian agent living on the Middle Verde Reservation. However at this time they discontinued this service. This left Valentine the closest place for any kind of supervision. So they also decided to discontinue the school. Arrangements were made between the agency at Valentine and the school board at Camp Verde to transport the pupils to the Camp Verde Elementary School. However, the tragedy lay in the way they went about it.

They simply notified the Indians that a bus would transport the Indian children to the Camp Verde School. The school board advised no one in Camp Verde (not even the teachers) of the impending transaction. The bus simply arrived, fifteen minutes before school opened one morning, and literally dumped the Indian children on the grounds, to the consternation of the teachers. It is needless to say that chaos and dissatisfaction ran rampant that day. Before normal classes were resumed the members of the school board had been contacted and they had agreed to a meeting, that evening, that would be open to the public. Affairs were eventually ironed out after much discussion but ill feelings and prejudices did not dissolve themselves so easily.

How much better if they had called the meeting when they first comtemplated the move; presented the facts to the people of the community and to the people on the reservation; given each of the parties concerned a chance to realize the problem that existed; discussed it fully; analyzed it; considered all alternatives and then decided on the best action to be taken.

I feel certain it would have ended in the same decision but with much different attitudes on both sides. Many of the social problems that confronted us in the first year or two could have been lessened, or perhaps even avoided, by proper preparation of the teachers and the local parents.

Attitudes have gradually changed over the years but even at this late date a little adult education could improve things considerably.

If the Middle Verde Reservation could obtain some outside help to develop some recreational facilities along the Verde River it would help their employment problem.

GUADELUPE

by

Mary Jo Orr

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by

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Guadelupe lies some twenty miles east of Phoenix and approximately four miles southwest of Tempe. It begins on the south side of Baseline Road and lies both east and west of 56th Street. It is the home of the Yaqui Indians and other people of Mexican descent.

The Yaqui, of Piman origin, are a proud, energetic people who inhabited the Yaqui River Valley and the Bacetate Mountains in the southern part of Sonora, Mexico.

These people have been in a constant state of war for the past 300 years, first with the Spaniards and later with the Mexicans. The Yaquis are one of the last tribes of unconquered Indians on the North American continent.

The basic source of Yaqui-Mexican hostilities was the encroachment on the Yaqui lands by the Mexicans. In order to colonize Yaqui lands and exploit the rich mineral deposits, General Porfirio Diaz, in 1870, made an attempt to subjugate the Yaqui and integrate them into a part of the Mexican community. Diaz' army met with stiff opposition. Cajeme, the great Yaqui war chief, organized the Yaqui into a strong fighting unit, resisting every move by the Mexican government, until defeated by a superior Mexican force put in the field by Diaz. Cajeme was captured and executed in 1875.

After the defeat of Cajeme, many Yaquis were deported from the Yaqui country and forced to work on large haciendas in Mexico. However they formed a stronghold in the Bacetate Mountains and made sporadic raids on villages and ranches in Sonora.

Another uprising occured in 1895. Diaz then inaugurated his policy of Yaqui extermination. Many were shot down as they worked in the fields. Others were rounded up and shipped, as slaves, to work on the Henneguen plantations and in the Yucatan mines.

To escape this persecution many of them fled to the United States -- mostly to Arizona. Here they found some work on ranches and eventually settled down.

The Yaqui movement started in 1895 with the first settlement on the outskirts of Tucson. It was named Pascua. Later other Yaqui moved into the Salt River valley to form the village of Guadelupe. These people first settled about two miles northeast of Guadelupe (present location) where their cemetery is now located. Here they had water so they planted small gardens and managed to get along fairly well.

In 1905 the water users dug the Highline Canal through this area and the Yaquis were forced to move. They were given forty acres, by the State, where Guadelupe is presently located. The Water Users moved them on this barren piece of land. They did not have drinking water much less water for gardens. A well was dug and they had to drink from this open well until recently. A few Mexican families were living here at the time. Gradually a few more families moved in -- mostly Mexicans from Mexico and a few Indians from other Indian tribes.

Now there are about one third Yaqui and two thirds others. However, there has been so much intermarrying, over this period of time, that at present, it is difficult to determine just what nationality each person is.

From the sunbaked streets of Guadelupe one can view the restful green of the vegetation of the neighboring ranches stretching far to the west and north, until finally the eye rests upon the distant mountain peaks. In the foreground are Mexican homes. In some of the yards one catches a glimpse of color from some struggling flowers. Otherwise only a few straggly mesquite bushes, in vacant lots, break the monotony of sand and gravel. At the north and east of the village runs a large irrigation ditch, bringing life and beauty to the valley below, but only from a few inadequate wells do the villagers slack their thirst at the end of a day's work. In the midst of dismal environment are small clusters of village homes. To be sure they blend very nicely into the landscape. However it seems inconceivable that there is such an abundance of water so close and yet not one drop available to relieve the heat, dust, and drabness of Guadelupe. A lawn would be a major improvement for the school at Guadelupe. However, due to some technicality, since the school is not built on ground owned by the district, there is no water available for them for irrigation.

To understand the relation of the school and the community we must go back about fifty years to Miss Louise Lynd who was a guiding force in the development and evolution of the school. Miss Lynd was a teacher at the college. Mr. Payne, who was in charge of student teaching, persuaded Miss Lynd to take a position at Rural School. Each day he took her out to school with his horse and buggy and returned each evening for her. Rural School grew as the years progressed until they finally employed several teachers. The children from Guadelupe who attended school did so at Rural. As far as I could ascertain, only Mexican children attended school at Rural; the Yaquis would not go there.

There was a parochial school at the Guadelupe Catholic Church part of the time but no records of any kind seem to be available concerning this project.

A Mrs. Jeannie Blehm bought a tract of land beside the Yaqui colony and took up her residence in their town. She came "not to be ministered unto but to minister." She conducted a small school which evidently was not adequate to meet all the needs of the village. Here she labored until her death which, from what I can ascertain, was caused from overwork, exposure, etc. However she left a splendid legacy. Along with the result of her own love and sacrifice she also left her own property. This consisted of one hundred acres of land at the side of "Yaqui Town" and a modest little "Neighborhood House". Upon her death this was deeded to the Charles H. Cook Bible School Committee under the Presbytery of Phoenix.

Dr. C. H. Ellis celebrated his retirement from service among the American Indians, under the Presbytery Board of National Missions, by beginning work the next day in Guadelupe. His major service to the community was the organization of a clinic Here, during most of the intervening years, has been a resident missionary responsible for the religious and community work.

However neither Mrs. Blehm's school nor the Parochial School seemed to be adequate. So in November 1929 Miss Lynd arranged to have a school opened in Guadelupe. They used a building that had been converted from a pool hall. Sara Ann Stone was the first teacher. No records were kept.

In 1930 thirty enrolled at the beginning of the year and forty-nine by the end of the year.

In 1931 a part of Rural School was destroyed by fire. All of the children were sent to Guadelupe.

The old adobe building (which is still in use as a second grade classroom) was built by the Boy Scouts. That is, the Boy Scouts made the walls and the government furnished the floor and the roof.

In 1932 Mrs. Wood came to Guadelupe to work with the women. Many of the women were on the W. P. A. payroll. Also many of the young people were taking part in the N. Y. A. program. This program later went under the vocational program and continued for several years.

A nursery school was also conducted, at Guadelupe, during the war. The small children were cared for here while the parents worked. These rooms are now used as regular classrooms at the Guadelupe School. There has never been adequate room at the Guadelupe School so it has always been necessary to transport a certain number of pupils to Rural. However from 1949 to 1953 they had 8th grade graduation at Guadelupe School.

The next year they employed nine teachers -- they had eight classrooms of 30 pupils each -- and they taught grades one through four. The pupils in grades five through eight were transported to Rural.

One of the most acute community problems, throughout the years, has been the lack of water. As was stated earlier in the paper, when the Yaquis were moved here in 1905 they dug an open well and drew the water in an open bucket. The Health Department let this stand because they knew there was no chance of anything better at this time. However the Mission also had a well after Miss Blehm bought her property. From this well, water was eventually piped to most of the homes on the mission land.

In spite of the fact that the Mission had spent thousands of dollars on their well and pumps, they still did not have adequate water. Nor was the water very good. The school also had a well which was inadequate.

In 1940 the Guadelupe Improvement Association, an outgrowth of the Vocational Program which had been carried out at the school and a felt need on the part of the people, was formed. Miss Lynd and Mrs. Wood were guiding lights in this undertaking. The people paid a fee of 50¢ for life membership. They elected their own Board of Directors and have been an active organization ever since. The Association's main project throughout the years has been village wells. Sometimes they would hit bed-rock, sometimes the wells they had would go dry. Finally they dug a well in the southwest corner of the village. Here they found good water. This was received with such great joy that it was celebrated with a fiesta. There still remained much to be done and even now there is still much to be done to make the water system adequate. However it has come a long way. The village water system and the mission water system have been connected, and most of the village folks have water piped to their homes.

The younger men of the community are now actively taking over the leadership of the Association. The school janitor is the president of the Association. He spent his vacation last year getting $1500 worth of pipe installed in order to give better service. The secretary is a young trucker who has his own typewriter and adding machine. These are very useful in the conducting of the Association business. These young men are beginning to actively shoulder some of the responsibility for the community. Mrs. Wood is still treasurer but is getting ready to bow out. It has been necessary, in the past, to give her personal signature to all notes signed by the Association. Now that the Association is out of debt this procedure is no longer necessary.

A few years ago gas was brought to this community. It was connected at the school and also in many of the homes. The school is heated by individual gas heaters in each classroom. Electricity is also in most of the homes now.

Most of the people are agricultural workers. However several work for the Water Users, Tovreas, and still others own their own trucks. Their socio-economic level varies somewhat as it does in any community -- lower middle class -- upper stratum of the lower class -- and the majority in the lower class. Some are on relief but these are far fewer than most people would expect to find in a community of this type and size.

These people are American citizens -- they are not a people without a country. All of the school children and most of their parents were born in the United States. Many of the young men became citizens when they joined the armed forces in World War II. Yaquis have the same standing as other people from Mexico who are here in the United States. Many have become naturalized citizens. Not long ago a young man came to the school to get his records because his mother was getting her naturalization papers.

Eighty-five to ninety per cent of the inhabitants of the village are Catholics. The remaining ten to fifteen percent are Protestants. Most of the Yaquis are Catholics but they have their own little church where they hold their own ceremonials at Easter time. This is a combination of paganism and Christianity that they worked out several hundred years ago in Mexico.

It is a way of holding on to a portion of their own culture and heritage while embracing Christianity and parts of our culture. The young Yaquis are encouraged, by their elders, to take part in these Easter ceremonies in order that they may understand them and carry them on in the future. This is the only time the Yaqui Church is used. The balance of the year they attend the Catholic Church. A few of the Yaquis are Presbyterians and do not take part in the Easter ceremonials in the Yaqui Church. Although these ceremonies are very important to the Yaquis, they cooperate nicely with the school. Most of the practicing is done after school hours. If some child is required to miss a day of school, due to the fact that he is to have a very important part in the ceremonials, permission is requested by the chief.

Other holidays they observe are the following: All Saints Day (November 1), Cinco de Mayo, and the Sixteenth of September.

Mrs. Wood is the school first aid nurse and attendance officer. She works very closely with Mrs. Graham, the County Nurse. The County Board of Health has taken over the clinic. It is now a "Well Baby and Prenatal Clinic". Under Mrs. Wood's direction, shots are given. Due to years of education the response is nearly 100%. I was teaching at Guadelupe at the time the polio vaccination program was in progress. Each teacher donated a portion of her Sunday to assist in the program. The results of the program in Guadelupe were quite gratifying. Families, who previously refused, now permit the children to take the shots.

GENERAL INFORMATION CONCERNING GUADELUPE SCHOOL, MARCH 1962

Guadelupe School is one of the seven schools in the Tempe Elementary School system. This means that our faculty has the same use of facilities and equipment as any other Tempe school. Our supply order is the same. Everything else is the same with the exception of the plant and yard. Lack of grass is due to lack of water.

At the present time there are 580 children attending our school. We have kindergarten through sixth grade and eighteen home room teachers. Next year we will need to add another teacher.

The children in Guadelupe School are bilingual for the most part. About one third of them are of Yaqui Indian descent. Their grandparents came here from the Yaqui River Valley in Mexico because at that time the Mexican government persecuted them so badly. Most of the Yaquis live on a tract of 40 acres just west of the school. This land was set aside for them by the State of Arizona. They own their own homes. At the present time legal procedure is under way to deed this land to the people who live on it.

The remaining two-thirds of the children are of Mexican descent. We have one Chinese family and a few Anglo-Americans. With the exception of two or three families, all of our children were born in the United States -- thus they are all true Americans in every sense of the word.

The children come from families of varying socio-economic levels. A recent survey, which we took in connection with a school problem, showed that one-third of the parents are regularly employed. These have moderate incomes as judged by present day standards. They can provide well for their families and do so. The majority of the rest of the parents are farm laborers, sometimes known as "stoop" laborers. They work on the various ranches in the locality. As this is seasonal, there are many times during the year when there is no work at all. Since most of the families are large this income does not begin to cover needs in a great many cases. Any whim of nature such as a prolonged rainy season; the pink boll weevil scare, etc. throws these men out of work for weeks at a time. Also the introduction of "Bracero" labor by the Mexican nationals on neighboring ranches is a detriment to these American laborers.

The population of Guadelupe is quite stationary and because of this, the school population is very stationary also. This fact is contrary to public opinion as most people think Guadelupe has a migrant population. This is far from true. The fact is that the Guadelupe School has the most stable population of any of the Tempe schools. (For example: Miss C-- has 29 children in her second grade this year. Only one child in this room has moved into this area this term. All the rest of these children attended this school last year.) Some of the families go to California to work during the summer and many of them return here after school has started here in the fall. These people own their own homes though -- they merely close up the houses until they return.

Most of the children come from homes where Spanish is spoken all of the time. In some of the Yaqui homes both the Yaqui language and Spanish are spoken but not English.

Guadelupe has a kindergarten this year for the second time. Children enter the kindergarten if they are five years before January first, and first grade if they are six before January first. Most of them come with varying degrees of proficiency in English. Some understand and speak English quite well and others not at all. We feel that their year of kindergarten has enabled first graders to move along faster.

We are often asked if the intelligence of these bilingual children is as high as Anglos. Of course it is! They run the regular gamut from some of extremely high intelligence to the other extreme -- the same as in other ethnic groups. Standard intelligence tests, of course, are not valid for these children because of language and cultural differences. IQ scores must be interpreted with this in mind.

Our problem is to provide our children with as many profitable experiences as possible. Most of them have to learn the English language after they start to school. The rest need their scanty knowledge of English enriched and extended just as any child with a limited background of experience needs vocabulary enrichment.

GUADELUPE SCHOOL ANNUAL REPORT
1962-1963

School started on September 5, 1962 after district and school workshops. School closed on May 31, 1963. We taught a total of 177 days.

Enrollment. Our enrollment this year was 618 during the highest month. A total of 672 children enrolled during the year. Seventy children withdrew during the same time. The first and fifth grades had the highest enrollment. Both grades had memberships of around 35 or more most of the time.

Attendance. The attendance of the children was quite good considering the fact that we had epidemics of measles, whooping cough, and chicken pox in addition to the flu.

Curriculum. We feel that the curriculum was well covered.

Reading is always our big problem as most of our children come from non-English speaking homes.

The 1B program has been a wonderful help. This is the third year we've had 1B. We already notice a big difference in the first and second grades. This year we had over 70 six year olds in the first grade and they will be in the second grade next year at the age of seven. Two-thirds of our second graders this year are seven years old so we feel we are really upgrading our primary grades.

Phonics is a vital part of our program. We have all worked hard on phonics in connection with our reading. We use Scott, Foresman phonics but felt that we needed to stress sounds even more than their guide suggested. We supplemented by use of "Steps to Mastery", liberal use of game suggestions from the book "Spice" and games from other systems that also teach consonants first such as Dolch and Phono-Visual.

We have appreciated having Mrs. Gist (district speech teacher) with us a half day each week and we are looking forward to having her a whole day next year.

I believe that a special reading teacher would be the most beneficial service that this school could have -- one who could devote her entire time to reading and reading skills. She would not be a remedial reading teacher but would help the slow readers in the various rooms before they become such difficult reading problems.

Three of the teachers used the Laidlaw material but they used the Scott, Foresman also.

Special education. We have a few children that would perhaps benefit by being in the Special Education Class but none of our children attended these classes.

Audio-visual. This is the first year that we have had black-out curtains in any of our rooms. Eight of the rooms were darkened this last winter and this service was really appreciated by teachers and pupils alike.

Student council. This year we organized a student council and considered it worth while. Representatives were chosen from the room #4, 5, and 6. The council took charge of the Friday morning flag salute exercises and the assemblies at the end of the year.

Assemblies. Every Friday morning we assembled around the flag pole for exercises. We also had appropriate observances for all special occasions such as Veterans' Day, Washington 's birthday, Lincoln's birthday and so forth. The whole school put on Christmas programs. The 5th grade put on "The Nativity" in the evening.

Patrol. Patrol is under the direction of Mrs. Agnes Hansen. Meetings are held once a month. Officers within the group are chosen and any necessary business is transacted. Ruby Wood and Sidney Haynie assisted Mrs. Hansen.

Since our patrol is under the county, the Sheriff's office makes it possible for these boys to attend the State Fair, the Phoenix J. C. Rodeo, a Baseball game, and a picnic at the end of the year.

Youth Groups. For the past 16 years we have used the last hour on Wednesday as an activity hour. We had Camp Fire Girls, Bluebirds, Scouts, and Cubs at this time. Children who did not participate in these activities went to study hall where they worked on some subject or had music or arts and crafts. All the teachers participated except the IB teacher.

We had hoped through these activities to help bridge the gap between these children and outside organizations. We have encouraged the parents to help take over the leadership and have in a measure succeeded. This last winter five mothers helped in various ways. They were young women who were in Camp Fire when they attended school here.

Next year these activities will not be a part of the school program. The teachers had mixed feelings about this. Some are relieved and glad that they won't have to think about it any more. Several others said they plan to go on with the programs after school. One expressed the wish that we might go on as we had for a couple of more years and by that time we would perhaps have more community leaders to take over. However I do think this is the right time to make this change.

Open House. We had our open house on November 14, 1962. It was well attended.

P.T.A. Although our P.T.A. Membership is only about 100, our meetings have been well attended. Attendance ranged from 45 to 250 depending on the programs offered and the weather.

Professional Organizations. Our entire faculty belonged to N.E.A., A.E.A., and T.E.A. This year the President and Vice-President were from our school. Officers for 1963-64 -- the President and Treasurer are from our school.

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In this paper I have included the reports of the school, interviewed people who have lived and worked in this community for many years, examined as many records as were available, and tried to get a true picture of the community. Besides this I have taught in the community and visited in the home of every pupil in my classroom. Over the years many dedicated people have served in this community in various capacities and for various lengths of time. I am certain very few of them would agree as to the amount of success their efforts have met with; nor on the paths to be followed in the years to come.

I am fairly sure we will all agree that, due to the fact that a site here can never be purchased; (both time and much money would be required to straighten out the legal entanglements) a new modern school plant will never be erected here.

The thing that I would like to see happen, and that I truly believe would benefit these people most, is the erection of not one school plant but two within a reasonable distance of Guadalupe, on the north side of Baseline Road (where irrigation is available). The integration of these children into several different schools -- I truly believe the advantages would offset the disadvantages. I base this decision on past experiences.

Many years ago, during the First World War I attended school in a small town in the midwest. We spoke German in our home as did most people in our part of the town. We attended a private school where we had all our classes in English with the exception of one hour per day. This we devoted to learning to read and write German. This was a highly accredited school but only children of German parents attended. When we reached high school and entered the local school 75% of our group dropped out the first year. A very nominal number of us finished high school and went on to college. This was not due to our lack of scholastic ability but to our inability to adjust. People of a minority group can be very sensitive at the high school or college age.

Wouldn't it be kinder (even though the scholastic part may even require an extra year) to introduce all young Americans to our school systems in the pre-school or first grade? At this age the children find it quite easy to accept other children of any race or color. Also primary teachers are especially trained to help all small children. This is not meant as a disparagement of high school teachers. However our high schools are so crowded and the teachers have such large classes that it is virtually impossible to give individual attention to all the students who would profit by it.

If our children adapted earlier in life to the school would they not adapt in other ways and become better leaders and more help to their community earlier in life?

If they returned each day to the security of their own home their loyalty to their own family and their own culture should not be impaired measurably. It should stimulate their pride and ambition to make their own community or neighborhood equal or better than the surrounding communities. It should help them to attain a feeling of equality early in life that is difficultfor the members of a minority group to attain later on. Every help, much encouragement should be given these children in our public schools. But help them early in life when it is easier for them to adjust to the type of life that lies ahead of them. All the children of these ethnic groups cannot remain all of their lives in the small villages or towns in which they are born. Why not prepare them then to be good citizens whether they elect to remain in their own environment or to compete in some other part of the country, or even the world?

We are now transporting the colored children in our district and distributing them amongst the various schools. This method of integration seems to be working quite nicely and without incident. Why not try this with our Indian and Spanish speaking children? I think everyone concerned would benefit by it.

UNIT ON HEALTH

by

Joseph F. Sylvia

UNIT ON HEALTH

by

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I am an elementary teacher at the Second Mesa Day School. The school is located on the Hopi Indian Reservation which is 130 miles northeast of Flagstaff, Arizona. The school was built four years ago and is a very modern and well equipped educational plant.

The principal of the school is Mr. Hodgins. There are seven teachers on the faculty.

The Hopi children who attend school come from three villages, Mishongnovy, Shipaulavy and Sungopavy. The enrollment the past year was 210. The grades start with the beginners and go through the sixth grade.

From my experience as a teacher, I have found that English expression is difficult for most of the Hopi children as it is for other bi-lingual children. Much attention is given by the faculty to help these children improve the spoken word of English.

The Hopi children are interested in learning and this explains why more of them are going to high school and college each year. The prognosis for many of them is very favorable.

They are friendly and hospitable. Indeed, teachers find teaching them to be a rewarding and satisfying experience.

I spent considerable time last year with oral and written expression and feel that many of the children in my class benefited a great deal. A good way to help pupils improve in expressing themselves is to let them hear themselves as others hear them, through the use of recording and listening devices.

I recommend dividing the class into groups and providing tape recorders whereby the students can get practice in speaking and listening for their own improvement. This should bring results. Other audio-visual aids should be used to fullest advantage.

We must be realistic. Furthermore, we must avoid doing much of the talking. It is the students who need the practice. Drill games can be prepared for using the word forms that require changes in endings and with other words, but the drills must involve thought to be effective.

Patterns that are acceptable as good speech must be set up for oral practice exercises and techniques for vocabulary development must be pointed out. Speech improvement must be self-improvement. We cannot change the students' patterns for him, but we can bring about awareness of a need for a change, aid him in finding ways to make the change, and encourage his efforts at self-improvement.

UNIT ON HEALTH FOR GRADE THREE

Problem: How do our personal habits affect our health?

Generalization: We must develop desirable personal habits to stay healthy.

Concepts: A clean body helps us to stay healthy.

Adequate sleep and rest are necessary for good health.

We must wear clothing to suit the weather and the things we do.

Correct posture is an aid to good health.

Pride in our personal habits helps us to get along with others.

Scope: The chief purpose of this unit is to help children understand how their health is directly affected by many of their personal habits.

Cleanliness is essential to good health.

Study the construction of the skin and the function of the pores in keeping the body well-oiled and in getting rid of waste.

Discover another need for perspiration by discussing body temperature.

Learn the need for regular bathing and relate the frequency to the weather, occupation, or physical make up of the individual.

Find out why soap and warm water are necessary to cleanse the skin from oil, dirt, and germs.

Other parts of the body need to be kept clean.

Study how the ears and nose are constructed to perform their tasks and how we should care for them properly.

Determine how the bony face structure, eye lids, lashes, and brows protect the eyes and discuss how we must further protect them by proper care.

Discuss the uses of the hair and nails and the proper care of them.

Discover how we keep the inside of our body clean by getting rid of waste products. A simple study of the digestive system will show some reasons for proper toilet habits.

Determine why our bodies need rest, what sleep does for us and what may happen when we lose sleep. Include information about the amount of sleep a third grader needs and the importance of having a regular bedtime.

Discuss the kind of sleeping attire best suited for comfort and proper blood circulation.

Discuss what proper preparation for bed should include and the requirements of a good sleeping room.

Stress the value of, and practice the habit of, taking short rest periods during the day to give the body relief from tensions.

Discover why our bodies require more rest when we have a cold or other illness.

The right kind of clothing can help us maintain health.

Stress the importance of adapting clothing to seasonal change and changes in the daily weather.

Investigate the need for removing outdoor clothing, overshoes, or wet clothing by learning how each affects our body temperature. Include the need for special clothes for various activities such as work, play, school or gym class.

Discuss the importance of comfortably fitted clothing in relation to breathing, to body temperature, and to freedom of movement.

Stress the affect of correctly fitted shoes and stockings on the bone structure of the foot.

Emphasize the need for wearing clean clothing and changing soiled clothing when necessary.

Teach the meaning of the term posture and the effect on our body of correct posture and sitting, walking, and standing. A simple study of the spine, the chest structure, the lungs and the muscles used in breathing will help the children see some of the reasons for good posture.

Summarize the effect of properly fitted shoes and stockings on our posture.

Investigate correct posture for reading and writing and determine how it will help in learning to care for our eyes.

The pupils may discuss additional mannerisms that develop into desirable personal habits, such as chewing with the mouth closed or covering the mouth when sneezing or coughing. Encourage pride in good grooming and body cleanliness.

This unit may be concluded by showing how some of these personal habits, when practiced correctly and regularly, will not only promote good health, but will also help the child to get along with others.